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An investigation was made of the values found in children's basal readers from grades 1 through 3. These values were then each classified by student and professor judges in terms of a particular philosophy of education, either Perennialism, Essentialism, Progressivism, Reconstructionism, or Existentialism. A factor analysis was also undertaken in order to identify specific behavioral modes as indicated by a mathematical grouping of the identified values. Over one-third of the values found in children's readers were classified as Progressive in nature, and approximately one-fourth as Existential in nature. The remaining values were distributed rather evenly among the remaining philosophies of Perennialism, Essentialism, and Reconstructionism. Tables and references are included. (Author/CM)

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VALUE IMPLICATIONS IN CHILDREN'S READING MATERIAL

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and
Joseph C. Johnson, II

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Reported here are the results of a one-year study dealing with value implications in children's reading material. Unique aspects of this research included (1) an analysis of value themes in five series of basal readers at the primary level, (2) the selection and classification of value themes according to dominance, (3) categorization of these themes in terms of a major educational philosophy, and (4) a factor analysis of value themes.

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INTRODUCTION

Although it is readily conceded that all textbooks teach values, very little study has been made of the kinds of values being taught by textbooks used in the public schools. Publishers print textbooks, and teachers use them, with little knowledge about the kinds of values being presented. Often, because of the subtlety of such values, it is difficult for even the most perceptive educator to clearly define the kinds of values involved. In this study an attempt is made not only to identify the kinds of values that can be found in children's readers, but to classify them in terms of a particular educational philosophy. It is hoped that both the aim and methodology utilized in this report will encourage others to further examine values in children's readers, particularly on the primary level of instruction.

I. Objectives

The objectives of this study were as follows:

A. To select and identify the main value themes found in basal readers at the primary level of instruction.

B. To classify these values in terms of a major educational philosophy.

C. To provide information about the kinds of values to be found in children's readers, as well as knowledge about the kinds of philosophies they represent.

D. To identify a number of significant types of behavioral modes suggested by the values reflected in the basal readers.

E. To assist all of those concerned with basal readers, i.e., teachers, publishers, etc., in understanding values and the implications of values in children's readers.

II. Procedures

The procedures used in the study were as follows:

A. To select five reading series at the primary level. This selection represents some of the most influential basal reading series in the United States, as reflected by attitudes of authorities in the field of reading. Four of these series are among the most purchased basal reading textbooks in the United States as reflected by publishers' statements of sales.

1. Scott-Foresman Company
2. American Book Company
3. Ginn and Company
4. Houghton-Mifflin and Company
5. Winston Publishing Company

B. Teams of researchers analyzed each basal reading series and listed the kinds of values and the number of their occurrence in each basal reader. These teams of researchers were graduate students in the area of reading. In addition to this, the assistant director of the McGuffey Reading Clinic, Professor Taylor Turner, made an independent classification of the values in all five series.

C. All of these values were rated according to dominance, with those that were repetitious being excluded.

D. Five professors and one-hundred and thirty-two graduate students assigned each value to one of five philosophical categories. The five philosophical categories were:

1. Perennialism
2. Essentialism
3. Progressivism
4. Reconstructionism
5. Existentialism

E. The results of the classification of values to philosophical categories by professors and students was tabulated and analyzed.

CHAPTER I
BACKGROUND RESEARCH LEADING TO THE STUDY

This project was initiated because it was felt that much too little research has been done on values in education, particularly children's textbooks. In the January, 1966, issue of The Elementary School Journal, Dr. Howard Ozmon pointed out some possible implications of educational philosophies for children's textbooks, but the authors of this project could find no controlled study dealing with the problem. Although the problem of explaining values is never without some subjective content, it was felt that the problem of explaining values in children's textbooks should be approached from as scientific a method as was possible. In this study statistical methods were used to select and classify values in terms of a philosophical category. Whenever possible cross-validation and independent correlational methods were used to provide further evidence for the results of this study. It is hoped that the conditions and implications of this study will be of use to publishers in planning textbooks, and to the teachers in their selection and use of them.

Overview of the Problem of Values in Children's Readers

In examining any kind of children's reading material, one of the things that should be of primary concern is the nature of the material itself. We should be aware that all reading material teaches values of one type or another, and we should attempt to find out what kind of values are being taught by the kinds of reading material children are presently using in the schools.

Brief History of Values in Children's Textbooks in the United States

The earliest means of reading instruction in the United States were the primitive hornbooks, the primers, and the ABC's. Each, despite its simplicity and primitiveness, contributed directly to our modern readers of the 1960's. The hornbooks, which were really not books at all but merely lesson sheets pasted on small wooden paddles, consisted originally of just the alphabet. Later, syllables were added and religious selections were taught. As "the first piece of instructional material specifically mentioned in American records,"[1] hornbooks served two primary functions: (1) the teaching of church catechism, and (2) the providing of a first reading experience in the school. The primers also had a religious function; they were called primers as essential "for one's spiritual existence."[2] The ABC's, the least popular means of early reading instruction, functioned to teach children all the rudiments of Christianity.

One immediately speculates as to why there existed such a strong religious emphasis in America's early reading texts. This pervading emphasis stemmed from the inextricable ties between early American and British institutions. In Britain, the Anglican Church had an unquestioned right to control the schools; the Church felt a duty to encourage reading so that children could read the word of God. Emigrating from such an environment and allowing religion to be a dominant force in their new home, the Puritans naturally let religion shape their schools. They extolled values of a perennial nature, particularly the values of industry, fear of the devil, and love of God. The Puritans believed strongly in utilizing education to implant such ideas in the minds of their young.

The first reading book specifically designed for the American colonies was The New England Primer, published as early as 1691. It is generally considered to be the standard textbook of reading instruction used throughout the colonial period. Much of its material was taken directly from the Bible. The teaching of the alphabet was accompanied by gloomy verses and pictures, and this section on the alphabet usually contained the Lord's Prayer and the Creed. Death was mentioned frequently. In addition to the primer, Puritan school children studied from spellers, which emphasized not only spelling but also morality and religion. Even in those spellers which were slightly more secular, the fables were moralistic with no details left to the imagination. The hornbooks, the primers, and the spellers were all oriented in the direction of religious fundamentalism, and extolled a lasting type of educational philosophy. In fact, upon mastering them, the student was allowed to read the Bible and memorize prayers, the creed, the Ten Commandments, and hymns. This period of religious emphasis in reading instruction is best summarized by Nila Banton Smith, who says:

> It is quite obvious that the subject matter of early reading instruction was a much more important consideration than was the method of teaching reading. Method was considered incidentally as a tool in furthering the fundamental aim of acquainting children with the content needed in their early religious life. . .[3]

Following the American revolution, the focus of values in children's readers became moralistic and nationalistic, rather than strictly religious. The commencement of the public educational system led to a fruition of secularization in education, and politics replaced theology as the focus of intellectual interest. Children's textbooks stressed building nationalism and good citizenship; even the names of texts became patriotic, e.g., The American Spelling Book, published by Noah Webster in 1785. The moralistic content of readers strived to build character, a development which might have evolved even without the revolution against England. The trend toward secularization, which followed the establishment of public educational systems, brought about a natural transition from overt religious instruction to covert moralistic instruction.

Primarily, this moralistic and nationalistic material took the form of:

(1) admonitions, proverbs, and advice on good behavior and virtuousness
(2) realistic stories of children or grown-ups who had received a coveted reward for good behavior or suffered a severe punishment for bad behavior
(3) poems exalting desirable qualities of character and fables of a strongly moral tone, followed in each case by a paragraph in which the lesson was pointed out.[4]

Webster's Blue-back Speller replaced the religious catechism found in The New England Primer with a moral catechism. Webster had a nationalistic aim also: he strived to purify the American language, and his books contained an abundance of historical and geographic information concerning the United States. Lyman Cobb's The North American Reader, published in 1835, was also nationalistic. It contained many selections by American authors, dealing with historical matter (patriotism), moralistic matter, governmental policies, and geographic data. George Hillard's The Franklin Primer was, according to the author, "a new and useful selection of moral lessons adorned with a great variety of elegant cuts calculated to strike a lasting impression on the tender minds of youths."[5] In all these primers and spellers, including Webster's, Cobb's, and Hillard's, which stressed nationalistic and moralistic values, the values of spelling, elocution, and oral reading were also strongly emphasized. Much memorization and repetition remained; only the subject matter changed.

Following the emphasis on morality and nationalism, American reading instruction began to stress intelligent citizenship.

> Educators came to realize that the success of the new democracy depended not so largely upon arousing patriotic sentiment as upon developing the intelligence of the people, whose ballots were to choose its leaders and determine its policies.[6]

Marked changes in reading material began to appear about 1840, due partially to the influence of the German-Pestalozzian principles. Horace Mann was probably the most influential exponent of the German theories. His paramount aims were (1) expressive oral reading, and (2) elocutionary delivery. Another outgrowth of the German-Pestalozzian principles was the new emphasis on science, history, art, philosophy, politics, and economics - all practiced topics. During this same period of emphasis on intelligent citizenship there began to appear the first of a graded series of readers, which soon became very widespread in use.

Most popular of the new graded series of readers was the McGuffey series, appearing between 1836 and 1844. These readers extolled themes similar to those expressed by Noah Webster, and exerted a tremendous influence over reading instruction in America for the next forty years. The McGuffey readers abounded in religious, moral, and patriotic values, and these values were presented in such a way as to seem unquestionable. McGuffey made it clear just what he conceived a good little boy or girl to be, and his points were driven home through the use of anecdotes, pictures, and repetition.

From 1844 to 1860, the Rollo series, written by Jacob Abbot, appeared on the American scene. In this series there was a desire to inculcate social as well as religious and moral values in the child's mind. A number of themes were also evident for the series as a whole: the idea that the world is full of dangerous and evil temptations; that the child is himself full of dangerous impulses which he must learn to control, and that it is only through the cultivation of inner strengths that the child can come to resist the temptations that are all about him.[7]

In the early 1880's America as a nation maintained a status of tranquility and security. Reading instruction aimed to develop a permanent interest in literature, emphasizing what to read. Materials used in the upper grades for supplementary reading included classical literature in books devoted entirely to that variety of content. Elocutionary rules, moralistic, and information sections lost their foothold. Mother Goose rhymes and folk tales began appearing in primary readers, and there was a marked increase in picture space and poetry.

Pioneers in literary readers were Arnold and Gilbert's Stepping Stones to Literature and Judson and Bender's Graded Literature Readers, the latter introducing "The Little Red Hen."[8] Popular topics in literary selections were history, invention, adventure, and cultural background. During this period under discussion, the late 19th century, reading research studies commenced, mostly of a laboratory variety, and dealing with psychology and physiology. Also, there developed some attention to reading disability.

In 1910, Thorndike published his handwriting scale, and thereby tipped off a contemporary movement for measuring educational products scientifically. Writers began to reflect the use of testing and measurement devices in developing reading materials. Outstanding in this area were (1) the transition from oral to silent reading, (2) the rapid expansion of reading research, and (3) the development of remedial reading techniques. With the introduction of scientific techniques to the art of reading, there began an emphasis on practicality. Harry Grove Wheat, in The Teaching of Reading, published in 1923, said: "Society insists that reading be taught in order to meet certain definite social needs."[9] Factual and informational sections abounded in readers, as realistic matter slowly came to the fore. The emphasis on practicality can be demonstrated by the case of teachers who followed a lesson about "Red Riding Hood" with a series of comprehension checks. Also, during this period, standardized tests flooded the classroom.

Between 1925 and 1935, "no one type of instruction was given an exaggerated emphasis overshadowing all others, as had been true in preceding periods."[10] There was very little revival of the old folk tales and stories from literature which had been popular in past times; instead, there was a continued preponderance of realistic stories. The primary purpose of reading was to extend the experience of boys and girls, to stimulate their thinking powers, and to elevate their tastes. Informative material was still very popular. The Work-Play Books, written by Gates and Huber, and published in 1930, typified the materials of the Depression in their emphasis on reading enjoyment and practicality.

After 1935 America suddenly became embroiled in a period of international conflict. Concurrently, reading instruction materials placed an emphasis on living effectively in our democracy, and on the complexities of modern life. Readers contained in increasing numbers selections dealing with science and the social studies. This emphasis has continued, due partially to the Cold War with all its pressures, and due partially to our ever expanding knowledge and technology. In the struggle to maintain democracy despite the growing strength of communism, values stressed in textbooks today often champion the need for patriotism and higher education. The emphasis on staying in school is also very strongly promoted in our present-day society as American citizens are becoming increasingly aware of the need for education to maintain our leadership in the world of nations and in preserving the ideals of democracy. However, in spite of all the emphasis on nationalism, contemporary authors of reading textbooks have not completely forgotten the values of morality and spiritualism. Published in 1963, The Sheldon Basic Reading Series by Sheldon, Austin, Mills, and McCracken, classifies its sections into three value-filled headings: group and family living, respecting the rights of others, and understanding and accepting one's self.[11]

There has been growing attention to the fact that no textbook is value-free, and that the values generally expressed are typically suburban, white, and middle-class. Recent psychological literature has pointed out that children learn many distinct cultural values and expectations from the stories they read. Such stories carry messages about what is right and wrong, what will be rewarded and what punished. In a social-psychological study of 914 third-grade stories, it was found that such readers were, among other things, guilty of unrealistic optimism, behavior directed at affiliation and nurture, that independent action initiated by child characters is more likely to be punished than similar behavior performed under the direction of a superior, that sex differences are unfairly treated, and that the rewards given characters in the readers are inconsistent with real life.[12]

Many reading experts are also aware that the task of creating value-free readers has been a misdirected task, that instead of attempting the impossible task of creating value-free readers, we should rather be trying to create readers with better values than the old. Some reading experts feel that instead of presenting life as fun in a smiling, fair-skinned world, we should follow the example set by The Chandler Language-Experience Readers and in the Bank Street Readers, where healthy social relationships between people of all ethnic and social backgrounds are extolled. In so doing, they feel, we will not only be recognizing the fact that readers do teach values of all kinds, but will be attempting to make these values as broad and varied and stimulating as possible.

Children's Textbooks and Educational Philosophies*

All reading material teaches values of one kind or another. In examining any kind of children's reading material we should be aware of this fact, and we should be interested in finding out what values are being taught by the reading material in use today.

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*Reprinted with permission from The Elementary School Journal, Vol. 66, No. 4, January, 1966, pp. 182-188, (cf. Appendix F, p. 73).

In Philosophy and the American School[13] Van Cleve Morris points out that there are five major philosophies or value systems in American education today: Perennialism, Essentialism, Experimentalism, Reconstructionism, and Existentialism. Morris believes that the various aims and methods of American education can be classified in terms of one or more of these philosophies. Although Morris does not examine the relationship between children's reading material and philosophy, he does provide us with a framework for speculating about it.[14] Let us see then how the reading material we have available for children today might be judged in terms of these five philosophies.

PERENNIALISM. The Perennialists believe that the best education is one that deals with the perennial and enduring ideas of mankind. The Perennialists believe that there are truths to be found, even though they may not be the same truths for all men. The Perennialists have generally been in favor of a Great Books Program because they feel that such books contain the greatest truths discovered by mankind. For elementary school as well as younger children, Perennialists favor the kind of textbooks that would prepare the child for reading the Great Books later. They would prefer stories that have ideals and ideas that a child could emulate and use. A Perennialist would favor a story about Socrates, Saint Thomas, or Darwin - stories that would encourage children to look up to such important thinkers and to read their works at a later time.

Perennialists are very much opposed to the triteness often found in today's readers. What do Dick and Jane, or Alice and Jerry, offer in the way of ideas or ideals? Most Perennialists feel that Dick and Jane, or Alice and Jerry, do not portray a noble pattern for children to follow.

The Perennialist would like to see the classics used more in the schools, even in the elementary schools. The classics would have a very limited use as reading material in the early grades, but stories from the classics could be read to the children, and the ideas in these books could be discussed.

While the Perennialist would like to see the classics used whenever possible, he would object strenuously to their being written down or corrupted, as we have done with Treasure Island, which can be found in many versions. When Treasure Island is rewritten, the Perennialists say, it is no longer the book that Robert Louis Stevenson wrote. For children who cannot read the classics as they were originally written, the Perennialists favor the kind of reading program that would enable children to read the classics with understanding at a later time.

Mortimer Adler, who has often been identified with the Great Books Program, and who has promoted a Perennialist attitude toward education, says that to know a book thoroughly, one should read it three times.[15] He would undoubtedly favor having children learn how to do this in school, by being taught to read carefully and with understanding.

Most Perennialists favor an early reading program, so long as it is carried out along serious and not frivolous lines. Plato, as a Perennialist, did not favor having children read early, and he was quite critical of Homer's classic epics.[16] We must remember, however, that in Plato's time little reading material was available, especially for younger people. In Plato's time the dialectic, a highly skilled question-and-answer method, was favored over reading as a means for obtaining knowledge. Today, we do not use the dialectic to any great extent. To get ideas today, people have to rely largely on books.

Although Quintilian was not a Perennialist, he did describe well the stress that Perennialists would put on the use of imitation. He said that children love to imitate: that they imitate their parents, their teachers, and their peers - as well as the characters in their books.[17] Consequently, thought Quintilian, we should feel obliged to present the best possible characters and ideas to ensure that imitation will be on the highest possible plane.

The Perennialists also favor giving young people stories they can think about. They would favor books like Alice in Wonderland by Lewis Carroll, as well as stories by other great authors, such as the fairy tales written by Oscar Wilde.

What the Perennialists would prefer most would be books written for children by great authors, books containing useful and important ideas that children could consider. The Perennialists favor not only fiction, but a wide range of children's books on history, psychology, art, and other important areas.

ESSENTIALISM. The Essentialist is interested in teaching children essential or basic ideas. He would teach today's children not only the three R's, but also ideas in science, art, music, and history. The Essentialist does not believe that these ideas are necessarily perennial, but rather that they are the best and the most important ideas we now have.

Newton's ideas about the solar system were basic to a good education in his day, but those ideas are not basic now. Today's children require more advanced ideas about relativity, jet propulsion, and atomic energy. They need up-to-date knowledge, not only to understand what is going on in the world, but also to participate effectively. The Perennialist would have us study Newton. The Essentialist would have us study Einstein and Bohr.

The major criticism of Conant and Rickover, who could be said to espouse the Essentialist position, is that our schools are not giving our young people the kind of background they need - mathematical, scientific, and historical - to live and work in the modern world.

For reading textbooks the Essentialist would prefer books that present ideas in the most readable and efficient form. He would favor programmed learning and all the other techniques that could be used to speed up the learning of factual knowledge. The Essentialist would be most opposed, however, to the use of these techniques for learning fads and frills, such as driver education, or home economics. He would insist that we first teach children a basic core of facts and skills, and then, if there is time, teach some of the things that have traditionally been taught by agencies other than the schools.

The Essentialist has two major objections to our readers: first, that they do not teach children to read very well and, second, that they do not use reading to teach the essential ideas that all educated children should know.

On the first objection: the Essentialist believes that most of the reading that children are assigned is too easy. There is too much emphasis on getting fun out of reading, rather than on looking upon it as a necessary and serious task. Mathematics may not be fun, but it still must be learned as one of the subjects necessary toward becoming an educated person.

On the second objection: the Essentialist believes that there are many ideas that we can label as "facts" and that these facts could and should be taught to children through a reading program. Essentialists would favor the use of "fact" books, as well as "first" books on geology, art, and history. The Essentialist, as well as the Perennialist, would use readers to teach morality and perhaps even citizenship. Most Essentialists would favor in principle a reader of the McGuffey genre. McGuffey readers were difficult and not always fun, and as they taught the child facts, they also taught him how he should act. Through such readers children learn that there are fairly set patterns of behavior and that they should do this or that to be considered good little boys and girls. The Essentialist would ascribe to the idea that just as there are facts to be learned about the physical world, so there are facts to be learned about the social and the moral realms. Facts in all the realms, the Essentialist believes, can be taught through a good reading program.

EXPERIMENTALISM. The Experimentalist puts primary stress on having children learn to solve problems. For this reason he has been considered anti-bookish. Yet, the Experimentalist does think that books can have a valued place in the school curriculum. The kinds of books the Experimentalist favors, however, are often quite different from the kinds of books Experimentalists are accused of using.

Many readers of the Dick and Jane type are said to be dear to Experimentalists. Many Experimentalists would agree with the intent of many such readers, and consider them an advantage over the McGuffey type. Yet Experimentalists are often alarmed by the format of such readers, as well as by the way they are used in the nation's classrooms.

To most Experimentalists, Dick and Jane would at best represent pseudo children, and their concerns and activities pseudo problems of life. Such textbooks are written primarily for WASP (White Anglo-Saxon Protestant) children, the Experimentalists say, but the books fail in presenting middle-class life in a meaningful way. Not only do these readers fail to reach the child in the higher or the lower echelons of society, but they also fail to represent any facet of American life in a true way. At best these books are mere fairy tales about children who live in an unreal world.

The Experimentalist does not believe that we should be concerned only with the intellectual development of children. He believes that we should consider their psychological and social development as well. Experimentalists feel that we need to create readers which assist in all these areas, readers that not only help the child learn words, but help him grow into a well-rounded and well-adjusted individual.

The Experimentalist, like the Essentialist, believes that we need the kind of readers that are related to the child's life and teach him things he can use. Readers should make the child think about problems and the approaches that can be used to solve problems. These books should be concerned primarily with the kinds of problems the child faces in his everyday life, as well as the problems he will face as an adult.

One reason why the Experimentalist does not find much in the readers now in use is that they express ideas, values, and concepts, as well as problems, that are out of place in the twentieth century. The Experimentalist is in favor of an ongoing critical analysis of readers. He asks that they be changed constantly to take account of changes in the environment.

When John Dewey spearheaded the Progressive movement in American education, a movement that grew out of much experimental work done at the University of Chicago, he insisted on constant experimentation with children's reading material to determine which kind of readers work best in teaching children useful things. Dewey supported attempts to study eye movements during reading, as well as attention span. He wanted to know what kind of type was best for printers to use, as well as what kind of reading material was best to motivate a child to read.

Children's reading books have incorporated some Progressive ideas, but only in a meager way. The greatest lack is that those who develop reading textbooks have not seen the need for constant research and experimentation to improve both the material and the use of contemporary readers.

RECONSTRUCTIONISM. The educational Reconstructionist is concerned primarily with the reconstruction of society. He feels that a utopian approach is necessary. In this approach certain desired goals become the aim of a good educational program. Theodore Brameld is probably the most outstanding Reconstructionist in American education at the present time. Brameld likes much that he finds in Experimentalism, but he feels that it does not go far enough. We do need the kinds of programs that the Experimentalist suggests - but for what end? To teach things for adaptation to life is not enough. Nor is it enough to teach good social relations and problem-solving. We need to think about remaking the world and about how education can be used constructively for this purpose.

H. G. Wells, who was a school-teacher as well as a utopist, wrote a book entitled Men Like Gods,[18] in which the educationists take over the world. After the teachers take over, Wells has society running more smoothly and more intelligently than ever before. George Counts, another advocate of Reconstructionism, wrote a pamphlet entitled Dare the School Build a New Social Order?[19] Counts believed that educators should dare to do so.

For the early grades, Reconstructionists would prefer reading material that would inspire children to go out and change things. Books with the "You Can Change the World" theme would be the most popular. Even though young people may not be ready to make significant changes during their school years, the Reconstructionist believes that they should at least be motivated in this direction. To have Dick and Jane look forward to joining the Peace Corps would not be too far afield from what the Reconstructionist wants.

There is no reading material that the Reconstructionist would approve of without reservation. He would agree that better material needs to be written. He would suggest that readers be uplifting and inspiring, and that they provide pupils with techniques of social criticism and the desire to improve society.

Like the Experimentalist, the Reconstructionist would not want children to have a purely bookish education. The Reconstructionist believes that the point of education is not just to have children learn to read, but to have them learn to read for some purpose. He would be most opposed to reading that leads to ivory-towerism. Reading should have an end beyond the act of reading itself and should serve to regenerate man and society, and the seeds of this approach should be planted during the child's earliest years. People are not born with the desire to change things, and they must be educated in ways to bring about change in the most effective way.

EXISTENTIALISM. Existentialism is one of the newest of educational philosophies. Although it is a difficult philosophy to expound, George Kneller has done an admirable task in Existentialism and Education[20] in showing the relevance of existentialism to educational thought.

The Existentialist believes that people should be encouraged to ask and answer three basic questions: Who am I? Where am I going? Why am I here and not there? Existentialism is a philosophy that develops introspection and the desire to better oneself by knowing oneself and the world better. It is a philosophy that opposes values obtained or imposed from without. It opposes any attempt to transfer to someone else the responsibility for choosing values.

Consequently, the Existentialists are opposed to books and teachers that set specific values for children. Since all books and teachers do set such specific and often universal values, the Existentialist would not favor having the child engage in schoolwork before he had learned to become critical about what he sees and hears. The Existentialist feels that the child must choose the values that he feels are right for him. He must not get into the habit of delegating his choice of values to teachers or textbooks.

Since "Existence precedes essense,"[21] man comes first, and values come later. Man is born valueless. As he continues to exist, he acquires values. We must remember, say the Existentialists, that all of man's values are man-made and whatever values are made in the future will also be man-made. Values do not exist in some special realm, as Perennialists like Plato and Saint Thomas believed, but must be created by man himself. The burden of this belief is enormous and may lead to despair and anxiety. Such anxiety is both useful and necessary, the Existentialists point out. They feel that living in the kind of world that we do - a world containing poverty, war, ignorance, and greed - man should feel anxious and upset by the chaotic and inhumane social conditions he sees everywhere around him.

Books presented in the schools, even from the earliest years, the Existentialists say, should be truthful. They should deal with things as they are and not try to hide or disguise poverty, disease or ignorance. Adults, even children, have to make important decisions in life, and they cannot do so without knowing what is going on. Their spheres of knowledge should be extended to include philosophy, art, music, and other important areas related to the collective and the individual life of mankind. Moreover, these experiences should help the child to express himself in a more independent and intelligent manner.

The Existentialists believe that no book is entirely suitable for all or even most pupils. All children are different. All children have different needs and abilities. Most books are designed to create a collective consciousness about the affairs of the world. The Existentialist believes that the best book would be the one that comes out of the child's own thinking about what he has experienced.

Like the Progressivists and the Reconstructionists, the Existentialists would be prone to point out the many dangers in books. Too often, Existentialists feel, books force values down a child's throat before he is ready to analyze and question them. The child should be free to develop his own values, and books should be written to encourage him to think rather than to accept.

If we were to make an over-all judgment on the way philosophy looks at reading materials, we would say that there is great dissatisfaction and that very little research and development has gone on to bring children's reading material into accordance with values that our various educational philosophies hold high. Those concerned with reading textbooks - that is, writers, publishers, and teachers - need to see reading in a more philosophical way than they have. Nor does the fact that there are differing philosophies absolve us from this responsibility. It is up to all of us to promote the values we feel are best, and a study of philosophy can help us in this task.

Related Research

There has been some research done that is apropos to this study. This research with annotations is listed as follows:

A. Amster, Harriett. "Concept Formation in Children," Elementary English, Vol. 42, No. 5, May, 1965. This research study represents an attempt to determine the efficacy of various types of basal readers and other reading selections on building value concepts in elementary school children.

B. Boyd, Nancy A. and Mandler, G. "Children's Responses to Human and Animal Stories and Pictures," Journal of Consulting Psychology, Vol. 19, October, 1955. This study examines children's reactions to various types of reading materials at the elementary level, with an eye toward determining the types of values reflected in such responses.

C. Byers, Loretta. "Pupils' Interests and the Content of Primary Reading Texts," The Reading Teacher, Vol. 17, No. 4, January, 1964. This project attempts to ascertain children's values and their interrelationships to reading selections in basal readers at the primary level.

D. Child, Irvin L., Potter, Elmer H., and Levine, Estelle M. "Children's Textbooks and Personality Development: An Exploration in the Social Psychology of Education." Selections reprinted from Psychological Monographs, 60, No. 3 (1946), Whole No. 279, 1-7, 43-53. A study of the cultural values and expectations presented in 914 third-grade stories.

E. Foshay, Arthur N., Wann, Kenneth D., and Associates. Children's Social Values. Bureau of Publications, Teachers College, Columbia University, New York, N. Y., 1954. A study of children's social values based primarily upon naturalistic observation.

F. Greenberg, Martin S. "The Effects of Social Support for One's Beliefs on Two Techniques of Attitude Change," Dissertation Abstracts, Vol. 25, July, 1964. This unpublished dissertation represents an endeavor to answer the effects of value conflicts between subjects and various reading materials.

G. Johnson, Joseph C., II. "A Study and Analysis of the Relationships at the Intermediate Grade Level Between Attitudes as Reflected in Certain Thematic Content and Recalled Comprehension of that Content." An unpublished doctoral dissertation, University of Virginia, August, 1966 (#D Education 132). The purpose of this study was to examine the reading in grades 4-6, with regard to the manner in which a child's attitude toward certain thematic content is related to his comprehension of reading selections.

H. McGinnies, Elliot and Bowles, Warren. "Personal Value as Determinants of Perceptual Fixation," Journal of Personality, Vol. 18, December, 1949. The Experimenters in this study set out to determine the interactions between subjectively appraised value judgments and various social and cultural concepts embedded in elementary and secondary school textbooks.

I. Mandel, Richard L. "Children's Books: Mirrors of Social Development." The Elementary School Journal, Vol. 64, January, 1964, No. 4, pp. 190-199. A comparison of two sets of children's beginning readers from two periods of United States history: the mid-nineteenth (Rollo series) and the mid-twentieth (Dick and Janes series) to discover differences in ways to inculcate social character in the young reader.

J. Schwartz, Phyllis, Nolan, Edward G., and Tillmann, Kenneth. "Value Variations in Fourth and Seventh Grade Students," Journal of Educational Research, Vol. 16, October, 1962. The purpose of this experimental research was to ascertain the degree and type of value fluctuation evidenced by elementary school children as a result of exposure to various basal readers and other reading selections as they progressed through the grades.

CHAPTER II

METHODS AND PROCEDURES

The methods and procedures of this study involved (A) the selection of basal readers, (B) the selection of value themes, (C) the categorization of value themes, (D) the selection and interpretation of philosophical categories, (E) the selection of judges, and (F) a statement of null hypotheses.

A. The Selection of Basal Readers. The children's textbooks that were chosen for examination in this study consisted of some of the most influential basal reading series in the United States, as reflected by attitudes of authorities in the field of reading. Four of these series are among the most purchased basal reading textbooks in the United States as reflected by publishers' statements of sales. The reading series chosen were:

1. Scott-Foresman and Company
2. American Book Company
3. Ginn and Company
4. Houghton-Mifflin and Company
5. Winston Publishing Company

B. The Selection of Value Themes. The sample for this investigation was obtained by three graduate classes in the field of reading at the University of Virginia, and one graduate class in the University of Virginia Extension conducted in Madison, Virginia. One-hundred and thirty-two individuals, all graduate students, were utilized to determine the values in the five basal reading series. The range of teaching experience of these graduate students in both elementary and secondary education was from one to thirty-three years. These students were divided into five groups per class, and each group independently selected value themes from one of the basal reading series. Professor Taylor Turner, the assistant director of the McGuffey Reading Clinic, also made an independent selection of the value themes found in all five basal reading series.

Each group assigned a particular basal reading series was asked to make a listing of the values in each book and to note the page numbers. In addition to the text, the students were asked to identify the values found in the drawings in each book as well. Each group divided their time into fifths, giving approximately one-fifth of their combined class effort to each basal reading series.

After the students had identified the kinds of value themes presented, a frequency distribution was made of those remaining, containing fifty-six values of both a positive and a negative nature. These value themes are listed as follows:

1. Honesty
2. Sportsmanship
3. Reliability
4. Cooperation
5. Leadership
6. Peer Acceptance
7. Sharing
8. Friendliness
9. Courtesy
10. Tolerance
11. Independence
12. Curiosity
13. Creativeness
14. Initiative
15. Adaptability
16. Family Relationships
17. Frustration
18. Ridicule
19. Anger
20. Fear
21. Selfishness
22. Jealousy
23. Greed
24. Poor Sportsmanship
25. Sympathy
26. Empathy
27. Courage
28. Love of People
29. Love of Animals
30. Pride
31. Patriotism
32. Obedience
33. Civic Responsibility
34. Sex Roles
35. Concern with Self
36. Nature
37. Learning
38. Aesthetic Appreciation
39. Religion
40. Sense of Humor
41. Dramatization
42. Self-Confidence
43. Physical Development
44. Problem-Solving
45. Disappointment
46. Helpfulness

47. Carelessness
48. Concern with Things
49. Imagination
50. Consideration
51. Perseverance
52. Anticipation
53. Concern for Fables
54. Boasting
55. Kindness
56. Vanity

C. The Categorization of Value Themes. Value themes were categorized in terms of the philosophical category best expressing each theme. Items were categorized on a "forced choice" basis, with each item matched with one particular educational philosophy. Judges were told to choose the single best philosophy that expressed each item. If the judge interpreted the item in a positive way, he was told to match it with the philosophical category that most promoted that theme. If he interpreted the item in a negative way, he was told to match it with the philosophy most opposed to it.

D. The Selection and Interpretation of Philosophical Categories. The five philosophical categories utilized in this study were based on a general understanding in educational philosophy that they are the five predominant American educational philosophies. This point of view is reflected particularly in the works of Van Cleve Morris (Philosophy and the American School, Van Cleve Morris, Houghton-Mifflin Co., Boston, Mass., 1961) and George F. Kneller (Introduction to the Philosophy of Education, George F. Kneller, John Wiley and Sons, New York, N. Y., 1964).

The interpretation of philosophical categories used in this study was based on selections from Introduction to the Philosophy of Education by George F. Kneller, pp. 53-55, 108-127, reprinted with permission (cf. Appendix F, p. 73). These philosophical categories are five in number comprising: Perennialism, Essentialism, Progressivism, Reconstructionism, and Existentialism.

> PERENNIALISM. Perennialism has six basic principles: (1) Since human nature is constant, so is the nature of education. (2) Since man's distinguishing characteristic is his reason, education should concentrate on developing rationality. (3) The only type of adjustment to which education should lead is adjustment to the truth, which is universal and unchanging. (4) Education is not a replica of life but a preparation for it. (5) Children should be taught certain basic subjects that will acquaint them with the world's permanencies, both spiritual and physical. (6) These permanencies are best studied in what perennialists call the "Great Books".

ESSENTIALISM. The basic principles of essentialism are four: (1) Learning necessarily involves hard work and application. (2) The initiative in education should lie with the teacher rather than the pupil. (3) The core of education is the absorption of prescribed subject matter. (4) The school should retain traditional methods of mental discipline.

PROGRESSIVISM. The basic principles of progressivism may be summarized as follows: (1) Education should be "active" and related to the interests of the child. (2) A person handles the novelty and perplexity of life most successfully when he breaks his experiences down into specific problems. Hence, learning should take place through problem-solving projects rather than through the absorption of subject matter. (3) Education, as the intelligent reconstruction of experience, is synonymous with civilized living. Therefore, education of the young should be life itself rather than a preparation for life. (4) Since the child should learn in accordance with his own needs and interests, the teacher should act more as a guide or an adviser than as a figure of authority. (5) Individuals achieve more when they work with, rather than against, one another. Hence, the school should foster cooperation rather than competition. (6) Education and democracy imply each other; hence, schools should be run democratically.

RECONSTRUCTIONISM. Reconstructionism has six basic principles: (1) The main purpose of education is to promote a clearly thoughtout program of social reform. (2) Educators must undertake this task without delay. (3) The new social order must be "genuinely democratic". (4) The teacher should persuade his pupils democratically of the validity and urgency of the reconstructionist point of view. (5) The means and ends of education must be refashioned in accordance with the findings of the behavioral sciences. (6) The child, the school, and education itself are shaped largely by social and cultural forces.

EXISTENTIALISM. Common existentialist elements are as follows: (1) Philosophy should become a passionate encounter with the perennial problems of life and, in particular, with the inevitability of death, the agony and joy of life, the reality of choice, the experience of freedom, and the futility or fruitfulness of personal relationships. Existentialism attempts to philosophize from the standpoint of the actor rather than the spectator. (2) The world is there: it is concrete and particular, and any essence that we abstract out of it is less real than the data from which it is abstracted. (3) By itself the

> universe is without meaning or purpose. The purposes we think we detect in the universe are nothing but a projection of our own desire for order. (4) Precisely because man does not form part of any universal system he possesses absolute freedom. (5) Man is the sum of his own actions, for each of which he is fully responsible, because he could always have chosen otherwise. (6) The philosopher must expose those tendencies which act to dehumanize man.

E. The Selection of Judges. There were two main sets of judges: professor-judges and student-judges. Although the original proposal had suggested only professor-judges, the investigators later felt that the use of student-judges would give us a chance to correlate the decisions of the professor-judges with another independent group.

The professor-judges were chosen on the basis of their knowledge of both children's reading materials and educational philosophy. Each judge was also sent the Kneller "Interpretation of Categories" sheet in order to restate the basic principles of each philosophical category involved. The professor-judges were:

Prof. Emery Bliesmer, Director of Clinical Reading Services, Pennsylvania State Univ., State College, Penn.

Prof. Nelson Wells, Assoc. Prof. of Education, Glenville State College, Glenville, W. Va.

Prof. Hal G. Lewis, Professor of Education, Univ. of Florida, Gainesville, Florida

Prof. Thelma W. Wenger, Asst. Prof. of Education, College of William and Mary, Williamsburg, Va.

Prof. Bertram Bandman, Asst. Prof. of Education, Long Island University, Brooklyn, New York

The student-judges consisted of one-hundred and fifty-seven students in four courses in graduate education: two classes in reading and two in educational philosophy. They were asked to categorize the same list of values in terms of a particular educational philosophy, and they were given the same directions as the professor-judges.

F. A Statement of Assumptions. The assumptions were:

I. Values of a characterizing and an appraisal nature can be identified in the basal reading series chosen for examination.

II. Each identified value can be classified by students and professors in terms of a particular philosophical category.

III. Students and professors will not differ in this assignment of identified values to the five philosophical categories.

IV. These identified values will reflect significant types of behavioral modes.

CHAPTER III

RESULTS

The following analysis of data presents: (1) the classification and percentage of values assigned to each philosophy by students and professors, (2) an analysis of variance results, (3) a list of values assigned to each philosophy, and (4) a factor analysis of values.

1. Classification and Percentage of Values Assigned to Each Philosophy By Students and Professors.

TABLE 1

Classification of Values Assigned to Philosophical Categories by Professors

	A*	B*	C*	D*	E*
PERENNIALISM	6	8	4	9	8
ESSENTIALISM	5	4	4	4	7
PROGRESSIVISM	24	29	16	20	22
RECONSTRUCTIONISM	3	3	6	9	7
EXISTENTIALISM	18	12	26	14	12

The table may be read as follows. For example, it can be seen from Table 1 that Professor A assigned six values to Perennialism while Professor D assigned nine. It can readily be observed from an inspection of this table that the trend was for Professors to assign a larger number of values to the philosophical categories of Progressivism and Existentialism.

*(cf. Appendix E for names of Professors.)

TABLE 2

Percentage Classification of Values Assigned to Philosophical Categories by Professors and Students

	Professors	Students
Progressivism	41%	34%
Existentialism	30%	22%
Perennialism	11%	19%
Reconstructionism	09%	15%
Essentialism	09%	10%

Table 2 presents the percentage classification of values assigned to philosophical categories by both professors and students. It can be seen that professors assigned 41% of the fifty-six values to the Progressive category while students assigned 34%. Existentialism was the second choice for each group with professors assigning 30% and students 22%. These were followed by Perennialism, 11% and 19% respectively, Reconstructionism, 09% and 15% respectively and Essentialism, 9% and 10% respectively. From this chart it can be readily seen that over a third of the values were labeled Progressivism and that over half of the values were assigned to the Progressive-Existential categories by both groups. In fact, the professors identified over two thirds (71%) of the values as being Progressive-Existential in nature.

2. Analysis of Variance Results. Utilizing the data presented in Table 2, analysis of Variance techniques as proposed by Wert, Neidt, and Ahmann[1] produced an F score of 17.12 for the professors and an F score of 36.09 for the students in their assignment of values to the five philosophical categories. These F scores are both significant at the .01 level of confidence.

TABLE 3

Combined Professor and Student F scores stemming from their value assignments to the five philosophical categories.

Philosophy	F Score
Progressivism	Under 1
Existentialism	2.10
Perennialism	1.36
Reconstructionism	2.21
Essentialism	Under 1

The F scores are presented in Table 3. From this it can be concluded that students and professors do not significantly differ in their values to the five philosophical categories. That is, the assumption that there is no significant difference in the assignment of values by professors or students to the five philosophical categories of Perennialism, Essentialism, Progressivism, Reconstructionism, and Existentialism, is rejected at the .01 level of confidence.

3. List of Values Assigned to Philosophical Categories. The following lists indicate to which philosophical category a given value was assigned. Each value was assigned only once to the philosophical category in which it occurred most frequently. The specific values assigned to a particular philosophical category were then ranked according to their frequency within that category.

LIST 1

Values Assigned to Each Philosophical Category

Perennialism

Perennialism was assigned the following eight values:

	Frequency
1. Religion	41
2. Concern for Fables	35
3. Honesty	32
4. Respect	24
5. Courage	23
6. Aesthetic Appreciation	22
7. Pride	20
8. Patriotism	19

Essentialism

Essentialism was assigned the following four values:

	Frequency
1. Obedience	28
2. Reliability	26
3. Carelessness	20
4. Perseverance	15

Progressivism

Progressivism was assigned the following twenty eight values:

		Frequency
1.	Problem-Solving	47
2.	Cooperation	46
3.	Sportsmanship	41
4.	Friendliness	40
5.	Peer Acceptance	39
6.	Sense of Humor	38
7.	Sharing	37
8.	Adaptability	34
9.	Family Relationships	29
10.	Consideration	29
11.	Love of Animals	28
12.	Curiosity	26
13.	Courtesy	25
13.	Poor Sportsmanship	25
15.	Selfishness	23
15.	Dramatization	23
17.	Jealousy	22
17.	Helpfulness	22
19.	Love of People	21
19.	Sex Roles	21
19.	Physical Development	21
22.	Kindness	20
23.	Nature	19
23.	Anticipation	19
25.	Tolerance	17
26.	Fear	15
26.	Greed	15
26.	Concern with Things	15

Reconstructionism

Reconstructionism was assigned the following four values:

		Frequency
1.	Civic Responsibility	43
2.	Leadership	21
3.	Sympathy	19
4.	Empathy	17

Existentialism

Existentialism was assigned the following twelve values:

		Frequency
1.	Concern with Self	45
2.	Independence	44
3.	Self-confidence	29
4.	Creativeness	28
5.	Imagination	22
6.	Frustration	21
6.	Disappointment	21
8.	Initiative	20
8.	Ridicule	20
10.	Vanity	18
11.	Boasting	17
12.	Anger	16

The listing of values assigned to each philosophy indicates that students and professors tend to assign the bulk of values to the categories of Progressivism and Existentialism. In an effort to determine if this kind of categorization could withstand rigorous mathematical analysis and to determine if it would be possible to identify significant behavioral modes suggested by these values, a factor analysis was indicated.

4. Factor Analysis. The principal concern of factor analysis is the linear resolution of a set of variables in terms of a small number of categories. This resolution is accomplished by the analysis of the correlations among the variables. A satisfactory solution produces factors which convey all of the essential information of the original set of variables. Thus, the chief aim is to attain scientific and descriptive parsimony.

This factor analytic study involved a product moment intercorrelation wherein a centroid analysis was performed. All statistical computation was performed utilizing the IBM 1620 computer. The arbitrary cut-off point selected was .5000. That is, any correlations below .5000 were not considered significant for purposes of this study. As a result of the study, 14 factors were identified. The investigators then labeled these fourteen factors in terms of the behavioral mode indicated by significant groupings. They are as follows:

1. General G. Factor
2. Selfish-Ammoral
3. Altruistic Acceptance
4. Inoffensive Narcissm
5. Innovative

6. Apathetic Leader
7. Conformity
8. Social Inflexibility
9. Stoicism
10. Hostility
11. Paradigmatic
12. Superficial Conformity
13. Defensive Insecurity
14. Professional Innovative

FACTOR 1

General G Factor

Values	Factor Loadings
1. Vanity	.9425
2. Perseverance	.8224
3. Sympathy	.7862
4. Initiative	.7392
5. Problem-Solving	.7392
6. Adaptability	.7392
7. Helpfulness	.6786
8. Courage	.6671
9. Carelessness	.6666
10. Consideration	.6629
11. Creativeness	.6567
12. Concern for Fables	.6544
13. Poor Sportsmanship	.6337
14. Kindness	.6287
15. Love of Nature	.6286
16. Sportsmanship	.6042
17. Leadership	.6021
18. Boasting	.5781
20. Imagination	.5745
21. Curiosity	.5709
22. Family Relationships	.5515
23. Friendliness	.5474
24. Self-confidence	.5467
25. Courtesy	.5423
26. Cooperation	.5375
27. Aesthetic Appreciation	.5306
28. Patriotism	.5243
29. Selfishness	.5233
30. Independence	.5221
31. Fear	.5154

FACTOR 2

Selfish-Ammoral

	Values	Factor Loadings
1.	Poor Sportsmanship	.8782
2.	Religion	-.8649
3.	Physical Development	-.7544
4.	Patriotism	-.7373
5.	Concern for Fables	-.7160
6.	Pride	-.6818
7.	Selfishness	.6435
8.	Greed	.5686
9.	Civic Responsibility	.5541
10.	Anger	.5537
11.	Leadership	-.5534
12.	Reliability	.5227
13.	Obedience	-.5178
14.	Nature	-.5006

FACTOR 3

Altruistic Acceptance

	Values	Factor Loadings
1.	Courtesy	.9100
2.	Vanity	-.8692
3.	Carelessness	-.8445
4.	Sympathy	.5906
5.	Sharing	.5429
6.	Ridicule	-.5384
7.	Selfishness	-.5258

FACTOR 4

Inoffensive Narcissism

	Values	Factor Loadings
1.	Friendliness	.9964
2.	Sex Roles	.8766
3.	Concern with Self	.7971
4.	Nature	.7277
5.	Love of People	-.7177
5.	Love of Animals	-.7177
7.	Concern with Fables	-.7076

8.	Fear	.6537
9.	Greed	-.6533
10.	Courtesy	-.6326
11.	Jealousy	-.6138

FACTOR 5

Innovative

1.	Initiative	.9541
2.	Adaptability	.9541
2.	Problem-Solving	.9541
3.	Carelessness	-.8329
4.	Tolerance	.7959
5.	Perseverance	-.7882
6.	Frustration	.7518
7.	Helpfulness	-.7374
8.	Empathy	-.7113
9.	Vanity	-.6167
10.	Self Confidence	.6094
11.	Selfishness	.5834
12.	Physical Development	-.5751
13.	Concern for Fables	.5675
14.	Sympathy	.5647
15.	Nature	.5552
16.	Courage	.5462
17.	Honesty	.5380

FACTOR 6

Apathetic Leader

	Values	Factor Loadings
1.	Carelessness	.9404
2.	Greed	-.9097
3.	Helpfulness	-.8859
4.	Pride	-.8763
5.	Leadership	.8498
6.	Consideration	.8243
7.	Imagination	.7752
8.	Vanity	-.6667
9.	Nature	.5392
10.	Poor Sportsmanship	.5348

FACTOR 7

Conformity

	Values	Factor Loadings
1.	Civic Responsibility	.9720
2.	Religion	.8366
3.	Carelessness	-.6561
4.	Boasting	.6345
5.	Aesthetic Appreciation	.6285
6.	Sympathy	-.6064
7.	Self Confidence	-.5734
8.	Nature	.5450

FACTOR 8

Social Inflexibility

	Values	Factor Loadings
1.	Disappointment	-.9871
2.	Peer Acceptance	-.8736
3.	Empathy	.8577
4.	Problem-Solving	-.7442
4.	Initiative	-.7442
4.	Adaptability	-.7442
7.	Patriotism	.7431
8.	Frustration	.6633
9.	Boasting	.6209
10.	Nature	.6005
11.	Vanity	.5835
12.	Sportsmanship	-.5669
13.	Aesthetic Appreciation	.5666
14.	Perseverance	-.5061

FACTOR 9

Stoicism

	Values	Factor Loadings
1.	Anger	-.9908
2.	Cooperation	-.9163
3.	Disappointment	.8505
4.	Sense of Humor	.8109
5.	Vanity	-.7962

6. Problem-Solving	-.7392
6. Initiative	-.7392
6. Adaptability	-.7392
9. Reliability	.6800
10. Creativeness	-.6717
11. Fear	.6672
12. Dramatization	.6392

FACTOR 10

Hostility

Values	Factor Loadings
1. Disappointment	.9648
2. Boasting	.9410
3. Anger	.8610
4. Creativeness	.8056
5. Obedience	.7338
6. Courtesy	.6504
7. Jealousy	.6481
8. Sense of Humor	.6289
9. Problem-Solving	.5969
9. Initiative	.5969
9. Adaptability	.5969
12. Kindness	-.5408
13. Peer Acceptance	.5384
14. Poor Sportsmanship	-.5381
15. Consideration	.5047

FACTOR 11

Paradigmatic

Values	Factor Loadings
1. Sex Roles	.9624
2. Reliability	.9592
3. Independence	.9557
4. Anticipation	.9308
5. Honesty	.8975
6. Selfishness	-.8763
7. Self-confidence	.8306
8. Imagination	.8110
9. Greed	.7797
10. Friendliness	.7670
11. Helpfulness	.7450
12. Civic Responsibility	.7279

13.	Concern for Fables	-.6984
14.	Courage	.5797
15.	Kindness	.5482
16.	Concern with Things	.5322
17.	Tolerance	.5289

FACTOR 12

Superficial Conformity

	Values	Factor Loadings
1.	Friendliness	.9675
2.	Selfishness	-.9614
3.	Pride	.9602
4.	Courtesy	-.8946
5.	Sex Roles	.8283
6.	Ridicule	-.8113
7.	Family Relationships	-.8010
8.	Sportsmanship	.7215
9.	Concern for Fables	-.6050
10.	Civic Responsibility	-.6010
11.	Anger	.5391
12.	Empathy	.5199

FACTOR 13

Defensive Insecurity

	Values	Factor Loadings
1.	Self-confidence	-.9750
2.	Pride	.8848
3.	Respect	.8043
4.	Concern for Fables	.7277
5.	Anger	.6676
6.	Obedience	.5993
7.	Love of Animals	.5383
7.	Love of People	.5383
9.	Perseverance	-.5007

FACTOR 14

Professional Innovative

	Values	Factor Loadings
1.	Friendliness	-.9769
2.	Love of People	.9740
2.	Love of Animals	.9740
4.	Problem-Solving	.9453
4.	Initiative	.9453
4.	Adaptability	.9453
7.	Perseverance	-.9054
8.	Anticipation	.8547
9.	Greed	.8319
10.	Aesthetic Appreciation	-.8274
11.	Pride	.7001
12.	Cooperation	.6584
13.	Honesty	-.5033

Thus, the assumption that these identified values will reflect significant types of behavioral modes appears to be warranted.

CHAPTER IV

DISCUSSION

The first method of analysis consisted of determining the percentage of values assigned to each philosophy by the students and professors utilized in the study. This was, in other words, a comparison of the values assigned to the five philosophies by the professors and the students. The resultant products were then distributed on the basis of one-hundred per cent, and underwent a simple analysis of distribution as to frequency of assignment of values by both groups to each of the five philosophical systems taken separately.

Table 2 shows that of the 56 values utilized in the study, at least 1/3 were voted by professors and students as Progressive in nature. This table also indicates that approximately 1/4 of the values were voted by professors and students as Existential in nature, while the remainder were assigned to the traditional philosophical systems of Perennialism, Reconstructionism, and Essentialism. Hence, the assumption that students and professors will not differ in this assignment of identified values to the five philosophical categories appears warranted.

From this it would seem that Dewey's experimentalism has had its impact on basal readers in the United States. While no frequency tabulation was made as to number of occurances of each value in the study; it appears significant that over 2/3 of the values identified are not of the classical philosophical school. From this it can be assumed that Progressive values are greatly promulgated at the primary level.

The second method of analysis consisted of analysis of variance techniques with groups of unequal size as proposed by Wert, Neidt, and Ahmann. This procedure was used as follows: first a comparison was made by studying the assignment of values into the five philosophical categories by the participants, that is, the professor group and the student group. The formula utilized was $SS_T = XX\ m - (\underset{N}{\Sigma} X)^2$

For groups: $\dfrac{(\Sigma X1)^2 + (X2)^2 - - - (\Sigma XM)^2 - (\Sigma XM)^2}{K}$

For within groups: $SS_W = SS_T - SS_6$

The formula utilized for the several comparisons differed only in the sum of squares for the groups.

$$SSg = \frac{(\Sigma X1)^2}{K_1} \div \frac{(\Sigma X2)^2}{K_2} + --- + \frac{(\Sigma Xm)^2}{K_m} - \frac{(\Sigma X)^2}{N}$$

The second analysis of data suggests that students and professors will assign values in the same manner rather consistently. Since these professors had no contact with the students involved, there was no transferring factor, i.e., little probability of a halo effect.

The third method of analysis was a listing of the values. Each value was taken separately and a determination was made of the frequency to which it was assigned to a particular philosophical category. From this it was determined to which philosophical category the value was most frequently assigned. A list of values in descending order of frequency was then prepared for each philosophical category.

The fourth method of analysis was a factor analytic study. The utilization of factor analytic procedures is essentially one of identifying the values by reducing them to identifiable groups or clusters of related values. This was essentially a method to mathematically determine whether value groupings would reflect any significant behavioral modes. Product moment intercorrelations were prepared and a centroid analysis performed. All statistical computations were performed through utilization of the IBM 1620 computer. In this type of analysis, a .5000 correlation is considered to be statistically significant and was consequently utilized as the cut-off point for this study. The following basic centroid formula was utilized:

$$A_{jl} = \frac{\Sigma_K \bar{r}_{jk}}{\sum_J \sum_K r_{jk}} = \frac{SJ}{T} \qquad (J = 1, 2, \ldots . n)$$

A_{jl} = Coefficients of the first centroid factor

S_j = Sum of all the correlations in the j-th. correlation matrix

T = Total of all correlations in the matrix

Fourteen factors were determined by this method of analysis and are listed as follows:

1. General G. Factor
2. Selfish-Ammoral
3. Altruistic Acceptance
4. Inoffensive Narcissism
5. Innovative
6. Apathetic Leader
7. Conformity
8. Social Inflexibility
9. Stoicism
10. Hostility
11. Paradigmatic
12. Superficial Conformity
13. Defensive Insecurity
14. Professional Innovative

As has been stated, this analysis yielded fourteen rotated factors with loadings above .5000 on each. These factors are presented with an attendant description of each.

Factor one has been labeled the General G Factor. This factor contained 31 of the 56 variables, and was consequently, considered unidentifiable.

Factor two was identified as Selfish-Ammoral. Lack of reliability, pride, patriotism, leadership, sportsmanship, selfishness, greed, etc. seems to suggest values which transgress social norms held by the majority of individuals.

Factor 3 has been labeled Altruistic Acceptance. This small factor loading of 7 items seem to suggest positive regard and consideration for others.

Factor 4 has been labeled Inoffensive Narcissism. Loadings in the factor may suggest a concern for self which is non-threatening to others.

Factor 5 has been labeled the Innovative. These loadings imply creative adaptability to various situations.

Factor 6 was tentatively entitled Apathetic Leadership. Loadings in this variable were high on carelessness, lack of greed, vanity, helpfulness, and pride. Loadings of leadership, consideration, and imagination seem to suggest some managerial finesse.

Factor 7 has been labeled Conformity. This 8 item factor seems to readily suggest a strong type of conformity to acceptable social behavior.

Factor 8 was labeled Social Inflexibility. These variable loadings may indicate insensitivity, inability to relate and to modify social behaviors.

Factor 9 has been labeled Stoicism. These loadings seem to suggest an inability to control the environment satisfactorily; consequently, it implies a passive acceptance of the changing scene.

Factor 10 was labeled Hostility. These loadings appear to suggest an open lashing-out at society.

Factor 11 was labeled the Paradigmatic. These factor loadings seem to suggest the idealized model for the individual in our society.

Factor 12 has been tentatively labeled Superficial Conformity. These loadings imply only a surface conformity to and acceptance of surrounding mores.

Factor 13 was tentatively labeled Defensive Insecurity. These loadings appear to suggest protective values against an underlying lack of confidence in one's self.

Factor 14 has been labeled the Professional Innovative. These thirteen loadings suggest a socially distant, bureaucratic type of individual.

The preceding factors discovered as a result of the study appear to indicate a description of the behavioral modes of individuals portrayed in basal reader series at the primary levels. Hence, the assumption that these identified values which factor into separate and recognizable behavioral modes appears warranted.

This factor analysis has grouped the values according to certain intrinsic relationships. For example, the factor labeled Paradigmatic (number 11) includes a description of the attributes and characteristics of the hero-type behavioral mode found in basal reading series at the primary level.

This factor analysis also implies a tentative identification and assignment of these behavioral modes to specific philosophical systems. However, no specific attempt was made to do this.

CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

This study points out that values in children's basal readers can be identified, and that there are fifty-six dominant and recurring values. This study also demonstrates that each of these values can be classified according to one of five major educational philosophies, and that professors and students essentially agree in such a classification.

This study indicates that the kinds of values found most often in children's basal readers are Progressive in nature. These values extol problem-solving, cooperation, adaptability, etc. The next most prominent values were Existential in nature, reflecting a concern with such things as individuality and freedom. Values associated with educational philosophies such as Perennialism, Essentialism, and Reconstructionism, were not found in great abundance.

A factor analytic study, which is also a part of this report, indicates that particular values are related to each other even though they overlap philosophical categorization, and can be grouped under various designated headings. This analysis reveals fourteen behavioral modes often found in children's readers.

A conclusion of this study is that the philosophy of Progressivism is a dominant theme in children's basal readers, and that this philosophical outlook greatly influences a child's earliest reading experiences. The investigators feel that children's textbooks have been undergoing a steady change toward becoming consistent with Progressivist aims and methods, and that this trend is still going on. Predominantly, this seems to indicate a liberal approach to the characters and stories found in children's textbooks, and a rejection of the values found in educational philosophies of the extreme right or left. Existential values, when they were consistent with Progressive values, were also found in abundance. This seems to indicate a highlighting of particular Progressive values such as individualism and freedom that have been promulgated by Progressivists, but perhaps not emphasized enough. Classical attitudes toward values seem to be almost non-existent, and what classical values remain seem to be steadily diminishing. Primarily, the values found in children's textbooks represent an optimistic, open, and creative attitude toward the world and other people.

This study was undertaken to provide some guidance for teachers, publishers, and the writers of children's books. The results of this study seem to indicate that a more pluralistic value structure in children's basal readers is in order, and that teachers need to be more critical of values presented in textbooks as perhaps reflecting only one point of view. This study also served to highlight the pervasiveness of values throughout the basal readers, and the need for all to become more aware of the value structure and philosophical implications of values found in children's readers. This study should also encourage all of those concerned with the education of children to engage in an on-going process of improving and enlarging the kinds of values presented to children during grades one to three.

The data presented in this study provides a number of implications for reading theory, general education, philosophy and practical application.

1. This study analyzed the percentage of values assigned to each philosophy by the students and professors utilized in this investigation. Results indicate that over one-third of the values identified were voted by both professors and students as being Progressive in nature and that approximately one-fourth of the values were voted by professors and students to be existential in nature. Hence, the assumption that students and professors will not differ in their assignment of identified values to the five philosophical categories of Perennialism, Essentialism, Progressivism, Reconstructionism, and Existentialism was warranted. This raises the question of whether the values identified and categorized by the professor and student groups would be the same as those in the intermediate and secondary grades.

2. The first implication also gives rise to the important question, "Would the types of values that have been identified in the primary grades be more numerous in the intermediate and secondary grades?" If this is found to be the case, it may be interpreted as evidence that as children grow older, a greater variety of values become evident in basal reading series.

3. This study indicates that students and professors assigned values in the same manner rather consistently. Since the professors and students had no contact, there was little chance for a transfer factor, and subsequently little probability of a halo effect. This raises a question concerning the philosophical perspective of students and professors alike. That is, if both students and professors were Progressively and Existentially oriented, it is possible that their categorization of a values would follow an _a priori_ value categorization.

4. This third implication also gives rise to an important consideration. Specifically, would different results have been found if students and professors in departments and colleges other than education had been utilized? If this were discovered to be the case, would the listing of values in each category have been different, and would the values identified be designated in other terms?

5. This investigation indicates a description of behavioral modes as reflected by identified values in basal reading series. The assumption that a number of significant types of behavioral modes is reflected by values in basal readers appears warranted. The factor analysis portion of this study grouped the values according to certain intrinsic relationships. This gives rise to an important consideration, that is, although the factor analysis has validated to a certain extent the values identified and subsequently classified to a particular philosophical category, are these all of the significant behavioral modes reflected by values in basal readers, and secondly, would these behavioral modes be reflected in readers at the intermediate and secondary levels?

6. The factor analysis portion of this study has also implied a tentative identification and assignment of major behavioral modes to specific philosophical categories. However, the degree of clear-cut delineation of these value factors with regard to an undichotomous assignment to one of the philosophical categories is questionable.

7. This study has pointed out that certain values reflecting a Progressive or Existential philosophy appear to be the most prominent. Thus, by implication, these appear to be the most utilized values. This raises an important point concerning the efficacy or worth of these values in preference to others. In short, are these the values which should be promulgated?

8. The seventh implication also gives rise to the concern that the values identified in this study reflect those changes which have taken place in our society. That is, the predominant values are those dealing with the empirical-pragmatic orientation prevalent in much of American education.

It is recommended that further study be undertaken to clarify further the kinds of values found in children's readers, as well as to engage in a more systematic attempt to clarify these values in terms of their philosophical implications. A study of basal reading series at all chronological ages and grade levels needs to be undertaken in order to enlarge the perspective of educators utilizing such material. A wider range of professor and student judges from varying backgrounds would also help to identify further the kinds of values found in children's books.

A study utilizing different research methods and techniques than those used in this study would also help to reveal relationships among values that may have eluded this particular investigation. For example, a study involving the concepts and precepts of values as determined by a multiple-linear regression analysis might result in a more highly developed perspective regarding values in children's basal readers. The results of this study seem to indicate that an analysis of values in children's reading material should, moreover, not be limited to basal readers, but should include all of the kinds of reading material utilized in the classroom at all levels.

Although this study dealt with values on a national level, an additional study dealing with values found in children's readers on an international level would be of great assistance in pointing out to educators the different kinds of values presented to children around the world through their reading texts. Such a study would greatly assist educators in understanding how children are taught different values through their schooling, and may also result in helping educators to utilize textbooks in a way to help bring about greater international understanding and mutual acceptance.

This study also points out the need for an investigation of values in children's books as they relate to socio-economic status, attitudes, and race. The investigators earnestly hope that this investigation will inspire other researchers to further examine the nature of values found in children's books, and to utilize the results of this and other investigations in a way to improve the quality of classroom teaching that goes on, as well as the improved development and utilization of textbooks on all levels of instruction.

CHAPTER VI

SUMMARY

An investigation was made of the values found in children's basal readers from grades one through three. These values were then each classified by student and professor judges in terms of a particular philosophy of education, either Perennialism, Essentialism, Progressivism, Reconstructionism, or Existentialism. A factor analysis was also undertaken in order to identify specific behavioral modes as indicated by a mathematical grouping of the identified values.

This study revealed that over one-third of the values found in children's readers were classified as Progressive in nature, and approximately one-fourth as Existential in nature. The remaining values were distributed rather evenly among the remaining philosophies of Perennialism, Essentialism, and Reconstructionism.

CHAPTER VII

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CHAPTER VIII

APPENDICES

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APPENDIX A

Selections of Value Forms

BOOK________ GRADE LEVEL________ PUBLISHER________

Ethical Character		1. honesty	
		2. sportsmanship	
		3. reliability	
		4. responsibility	
Social Development		1. cooperation	
		2. leadership	
		3. peer acceptance	
		4. sharing	
		5. friendliness	
		6. courtesy	
		7. tolerance	
		8. independence	
		9. curiosity	
		10. creativeness	
		11. initiative	
		12. adaptability	
Emotional Development	Negative Values	1. frustration	
		2. ridicule	
		3. anger	
		4. fear	
		5. selfishness	
		a. jealousy	
		b. greed	
		c. poor sportsmanship	
	Positive Values	1. sympathy	
		2. empathy	
		3. courage	
		4. love	
		a. people	
		b. animal	
		5. pride	

BOOK_____ GRADE LEVEL_____ PUBLISHER_____

CITIZENSHIP	1. respect	
	2. patriotism	
	3. obedience	
	4. civic responsibility	
APPRECIATIVE VALUES	1. self	
	a. sex roles	
	2. nature	
	3. others	
	4. learning	
	a. education	
	5. holidays	
	6. aesthetic appreciation	
	7. religious values	
PHYSICAL PROWESS		

________________________Series

	hon.	sportsman.	reliab.	respon.	coop.	leaders.	peer accept.	shar.	friend.
BOOK									
BOOK									
BOOK									
BOOK									
BOOK									
BOOK									
BOOK									
BOOK									
BOOK									
GRAND TOTAL									

court.	tol.	indept.	curiosity	creativ.	initia.	adapt.	frust.	ridicule	anger	fear	selfish.

symp.	emp.	courage	respect	pat.	obed.	civic res.	self	nature	others	learning	holidays

	aesthetic appreciation	religious values	love	pride
GRAND TOTAL				

APPENDIX B

Categorization of Values Forms

DIRECTIONS

PLEASE READ CAREFULLY BEFORE PROCEEDING.

You are asked to place a check mark (✓) on each line of the attached item sheet in order to indicate under which philosophy each item belongs.

IMPORTANT: If you interpret an item as a positive one, such as honesty, then indicate which single educational philosophy most espouses it by placing a check in the appropriate block. If you interpret an item as a negative one, such as greed, place a single check in the block of the educational philosophy most opposed to it.

Please read the following as a synthesis of the five philosophies to be dealt with in this study. These basic principles were taken from Introduction to the Philosophy of Education by George F. Kneller, John Wiley and Sons, New York, N. Y., 1964.

PERENNIALISM. Perennialism has six basic principles: (1) Since human nature is constant, so is the nature of education. (2) Since man's distinguishing characteristic is his reason, education should concentrate on developing rationality. (3) The only type of adjustment to which education should lead is adjustment to the truth, which is universal and unchanging. (4) Education is not a replica of life but a preparation for it. (5) Children should be taught certain basic subjects that will acquaint them with the world's permanencies, both spiritual and physical. (6) These permanencies are best studied in what perennialists call the "Great Books".

ESSENTIALISM. The basic principles of essentialism are four. (1) Learning necessarily involves hard work and application. (2) The initiative in education should lie with the teacher rather than the pupil. (3) The core of education is the absorption of prescribed subject matter. (4) The school should retain traditional methods of mental discipline.

PROGRESSIVISM. The basic principles of progressivism may be summarized as follows: (1) Education should be "active" and related to the interests of the child. (2) A person handles the novelty and perplexity of life most successfully when he breaks his experiences down into specific problems. Hence, learning should take place through problem-solving projects rather than through the absorption of subject matter. (3) Education, as the intelligent reconstruction of experience, is synonymous with civilized living. Therefore, education of the young should be life itself rather than a preparation for life. (4) Since the child should learn in accordance with his own needs and interests, the teacher should act more as a guide or an adviser than as a figure of authority. (5) Individuals achieve more when they work with, rather than against, one another. Hence, the school should foster cooperation rather than competition. (6) Education and democracy imply each other; hence, schools should be run democratically.

RECONSTRUCTIONISM. Reconstructionism has six basic principles: (1) The main purpose of education is to promote a clearly thought-out program of social reform. (2) Educators must undertake this task without delay. (3) The new social order must be "genuinely democratic." (4) The teacher should persuade his pupils democratically of the validity and urgency of the reconstructionist point of view. (5) The means and ends of education must be refashioned in accordance with the findings of the behavioral sciences. (6) The child, the school, and education itself are shaped largely by social and cultural forces.

EXISTENTIALISM. Common existentialist elements are as follows: (1) Philosophy should become a passionate encounter with the perennial problems of life and, in particular, with the inevitability of death, the agony and joy of life, the reality of choice, the experience of freedom, and the futility or fruitfulness of personal relationships. Existentialism attempts to philosophize from the standpoint of the actor rather than the spectator. (2) The world is there: it is concrete and particular, and any essence that we abstract out of it is less real than the data from which it is abstracted. (3) By itself the universe is without meaning or purpose. The purposes we think we detect in the universe are nothing but a projection of our own desire for order. (4) Precisely because man does not form part of any universal system he possesses absolute freedom. (5) Man is the sum of his own actions, for each of which he is fully responsible, because he could always have chosen otherwise. (6) The philosopher must expose those tendencies which act to dehumanize man.

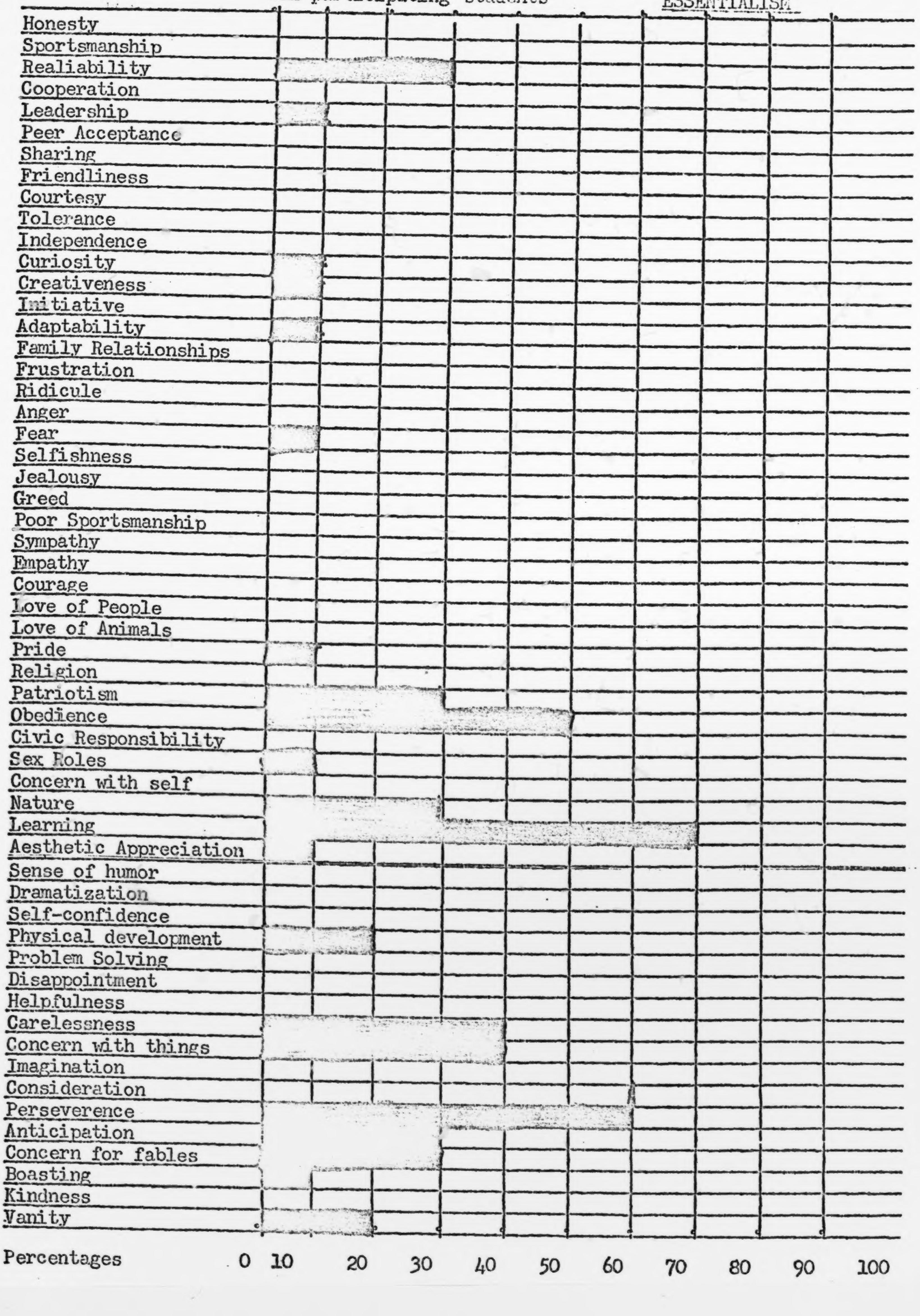
ITEM	PERENNIALISM	ESSENTIALISM	PROGRESSIVISM	RECONSTRUCTIONISM	EXISTENTIALISM
Honesty					
Sportsmanship					
Reliability					
Cooperation					
Leadership					
Peer Acceptance					
Sharing					
Friendliness					
Courtesy					
Tolerance					
Independence					
Curiosity					
Creativeness					
Initiative					
Adaptability					
Family Relationships					
Frustration					
Ridicule					
Anger					
Fear					
Selfishness					
Jealousy					
Greed					
Poor Sportsmanship					
Sympathy					
Empathy					
Courage					
Love of People					
Love of Animals					
Pride					
Respect					
Patriotism					
Obedience					
Civic Responsibility					
Sex Roles					
Concern with Self					
Nature					
Aesthetic Appreciation					
Religion					
Sense of Humor					
Dramatization					
Self-confidence					
Physical Development					
Problem-Solving					
Disappointment					
Helpfulness					
Carelessness					
Concern with Things					
Imagination					
Consideration					
Perseverance					
Anticipation					
Concern for Fables					
Boasting					
Kindness					
Vanity					

APPENDIX C

Categorization of Values by Students

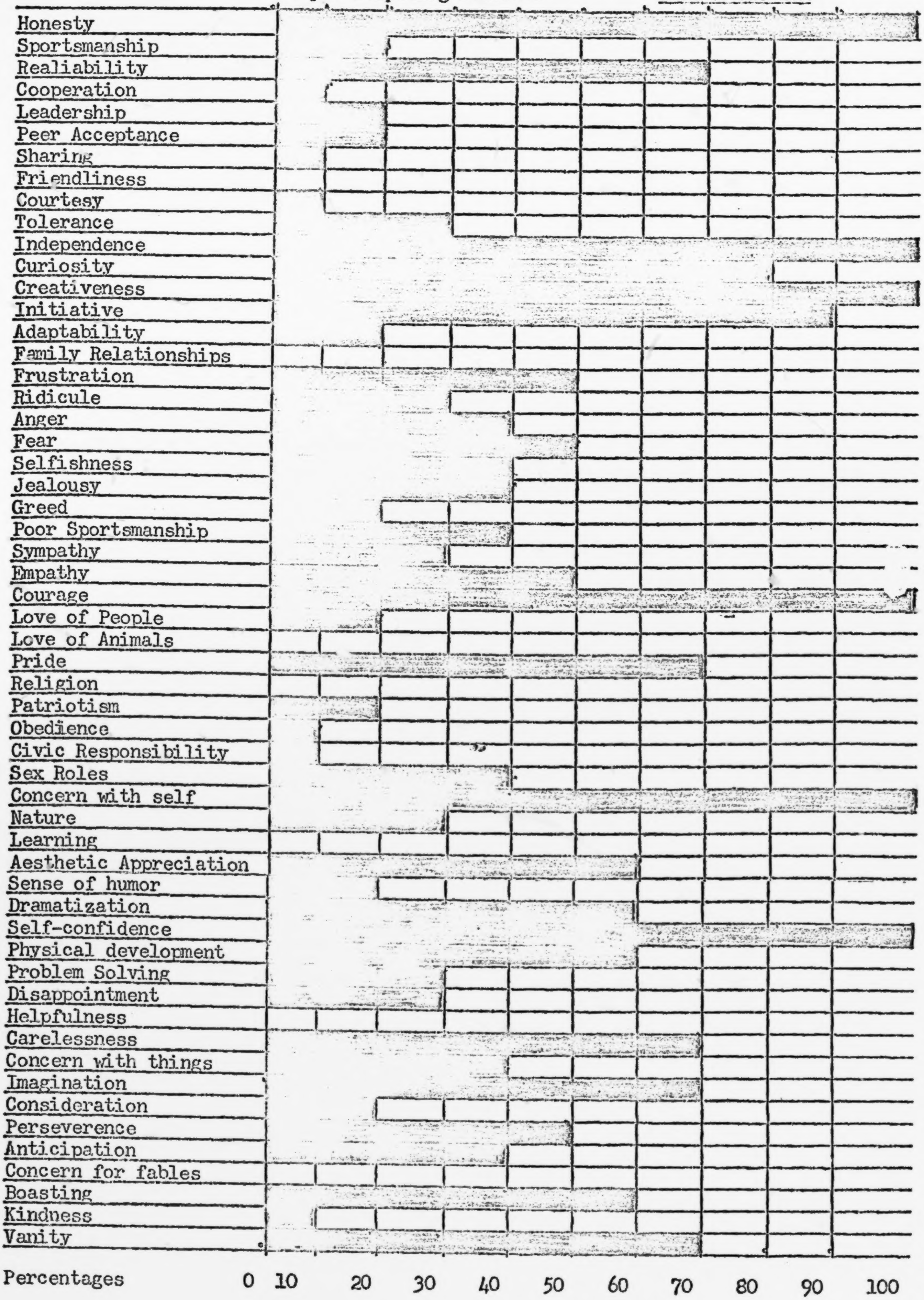
[illegible]

Display showing relative degree by percentages of values reflected in philosophical category - ~~PERENNIALISM~~ ESSENTIALISM - by all participating students

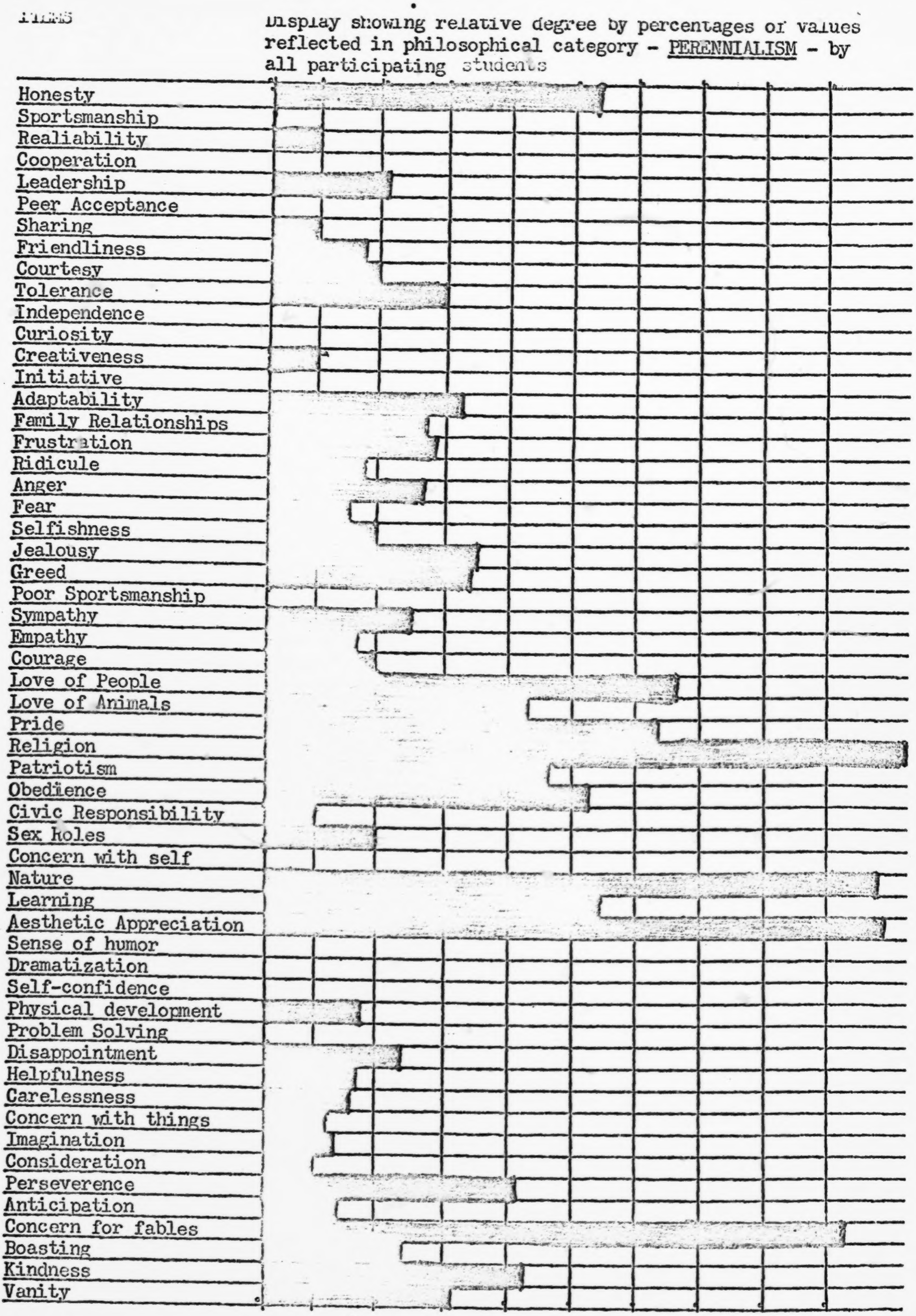


[illegible]

Display showing relative degree by percentages of values reflected in philosophical category - PERENNIALISM - by all participating students EXISTENTIALISM

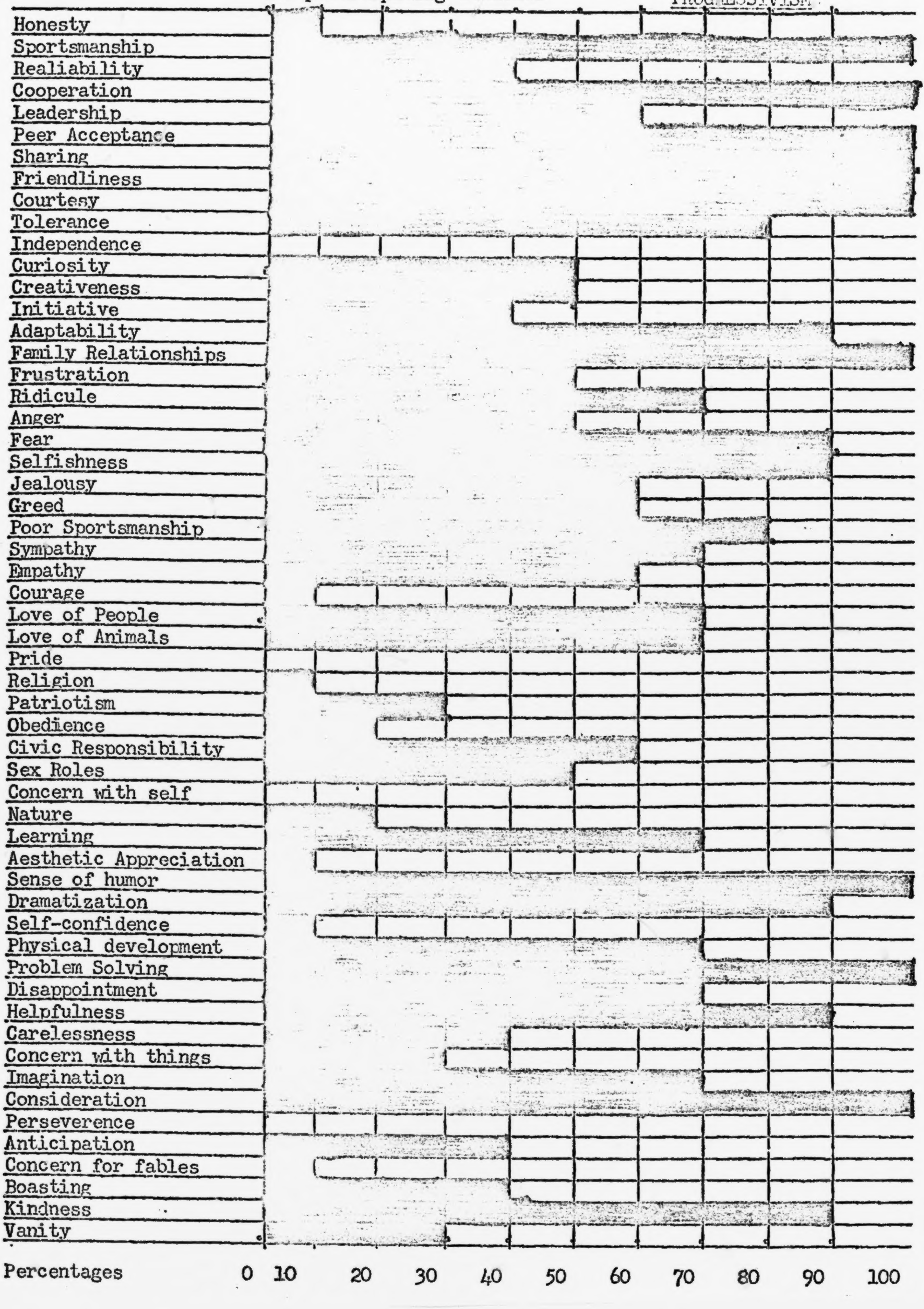


Display showing relative degree by percentages of values reflected in philosophical category - PERENNIALISM - by all participating students



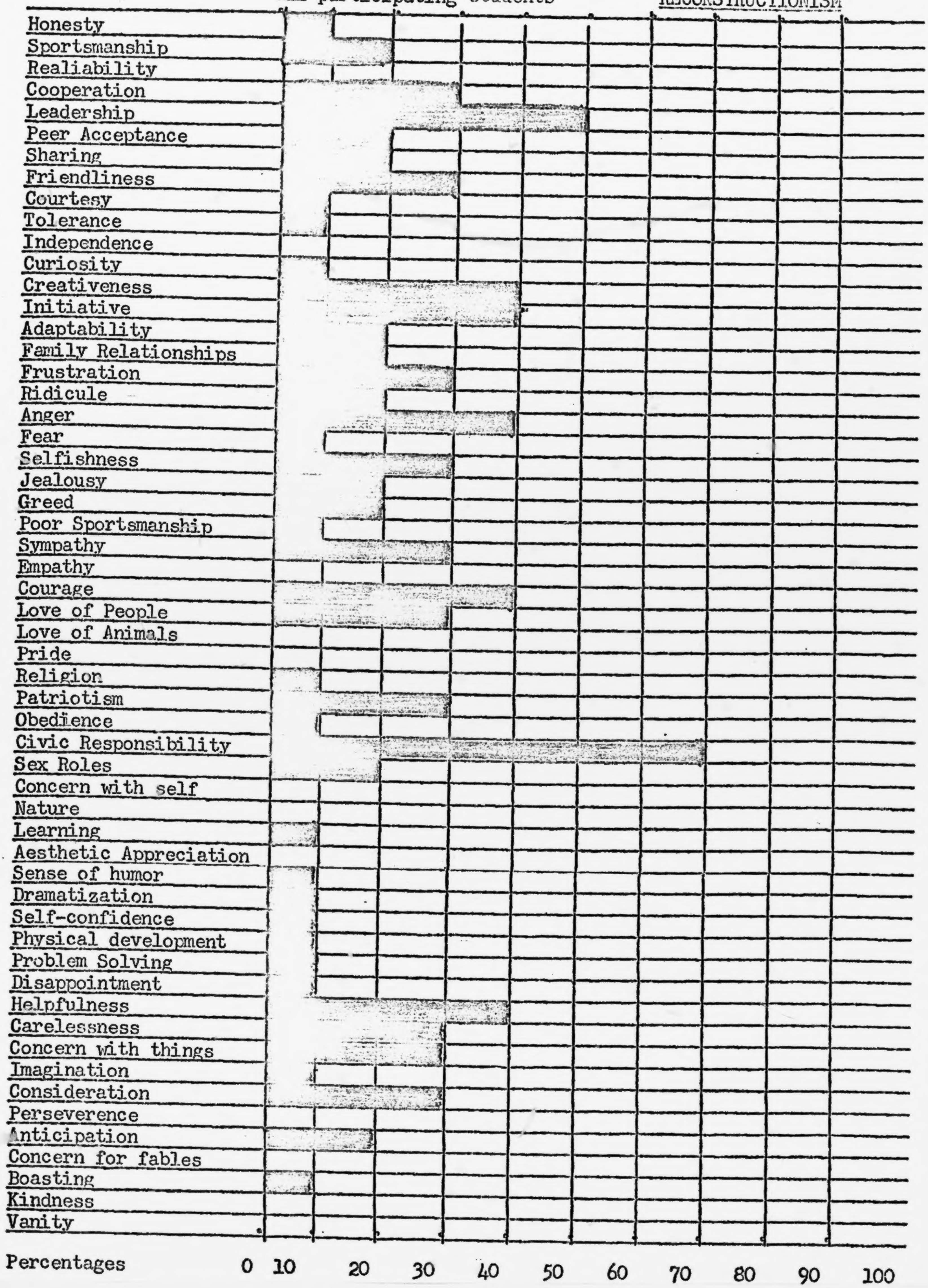
ITEMS

Display showing relative degree by percentages of values reflected in philosophical category - PERENNIALISM - by all participating students
PROGRESSIVISM



ITEMS

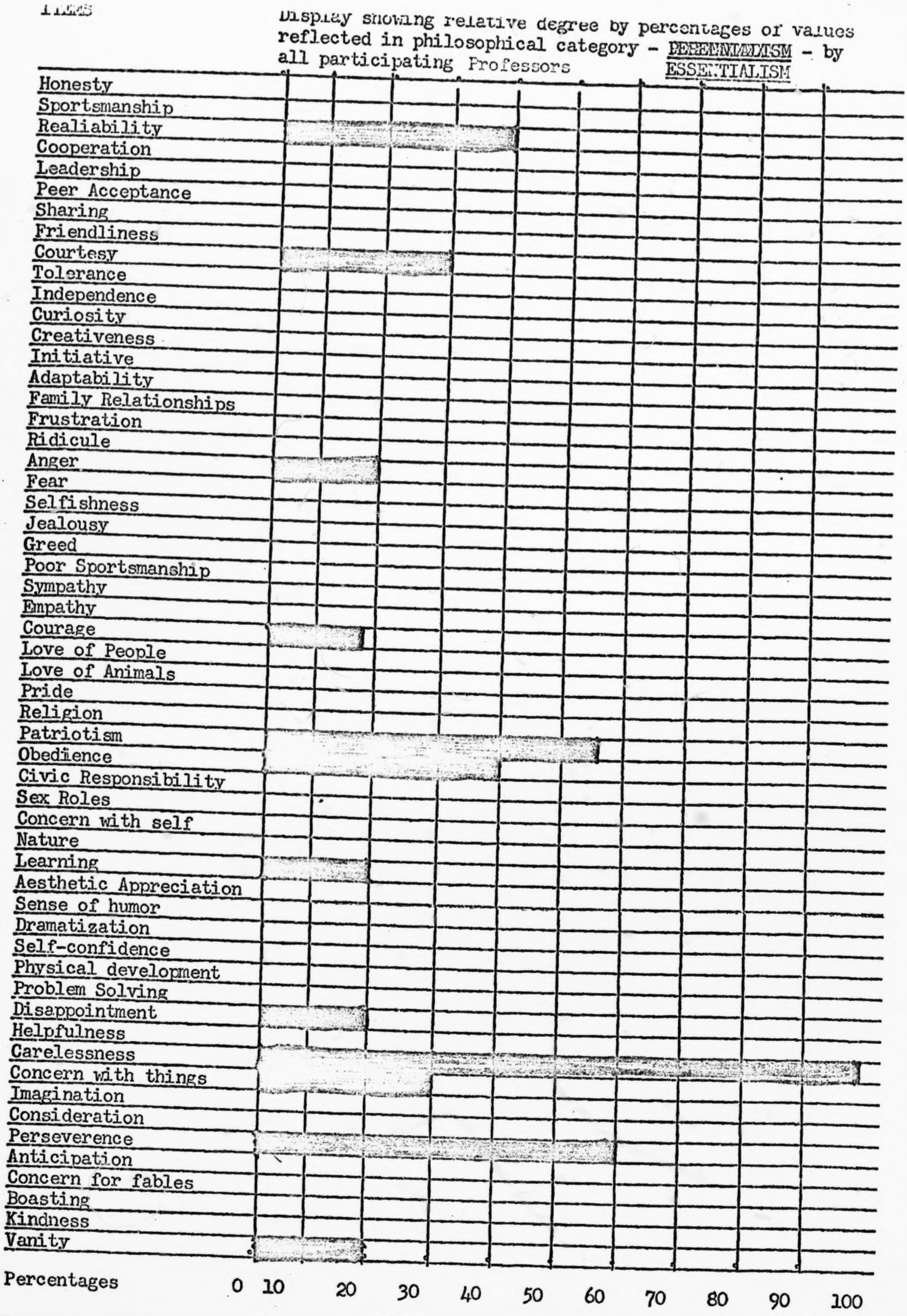
Display showing relative degree by percentages of values reflected in philosophical category - ~~PERENNIALISM~~ RECONSTRUCTIONISM - by all participating students



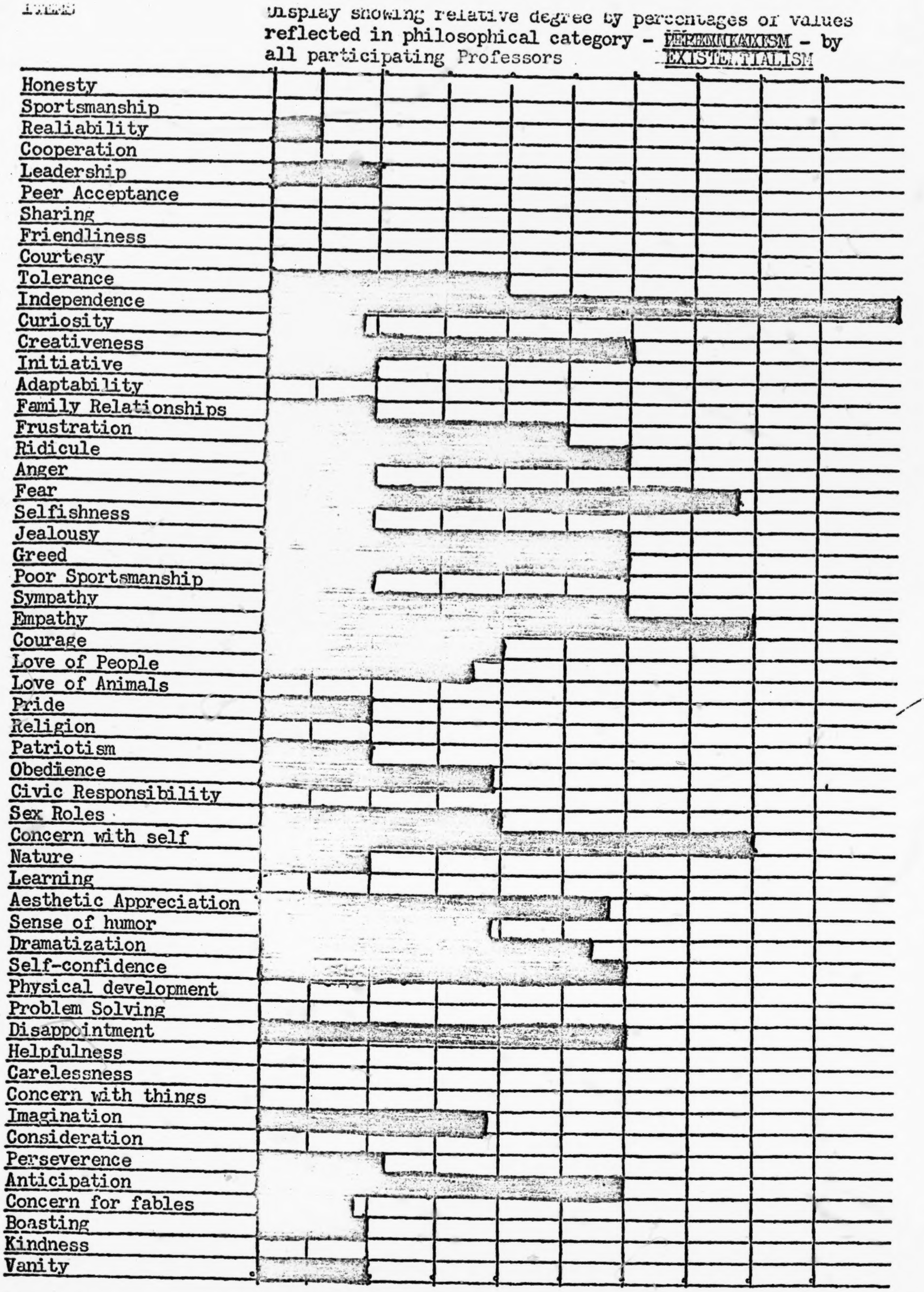
APPENDIX D

Categorization of Values by Professors

Display showing relative degree by percentages of values reflected in philosophical category - ~~PERENNIALISM~~ ESSENTIALISM - by all participating Professors

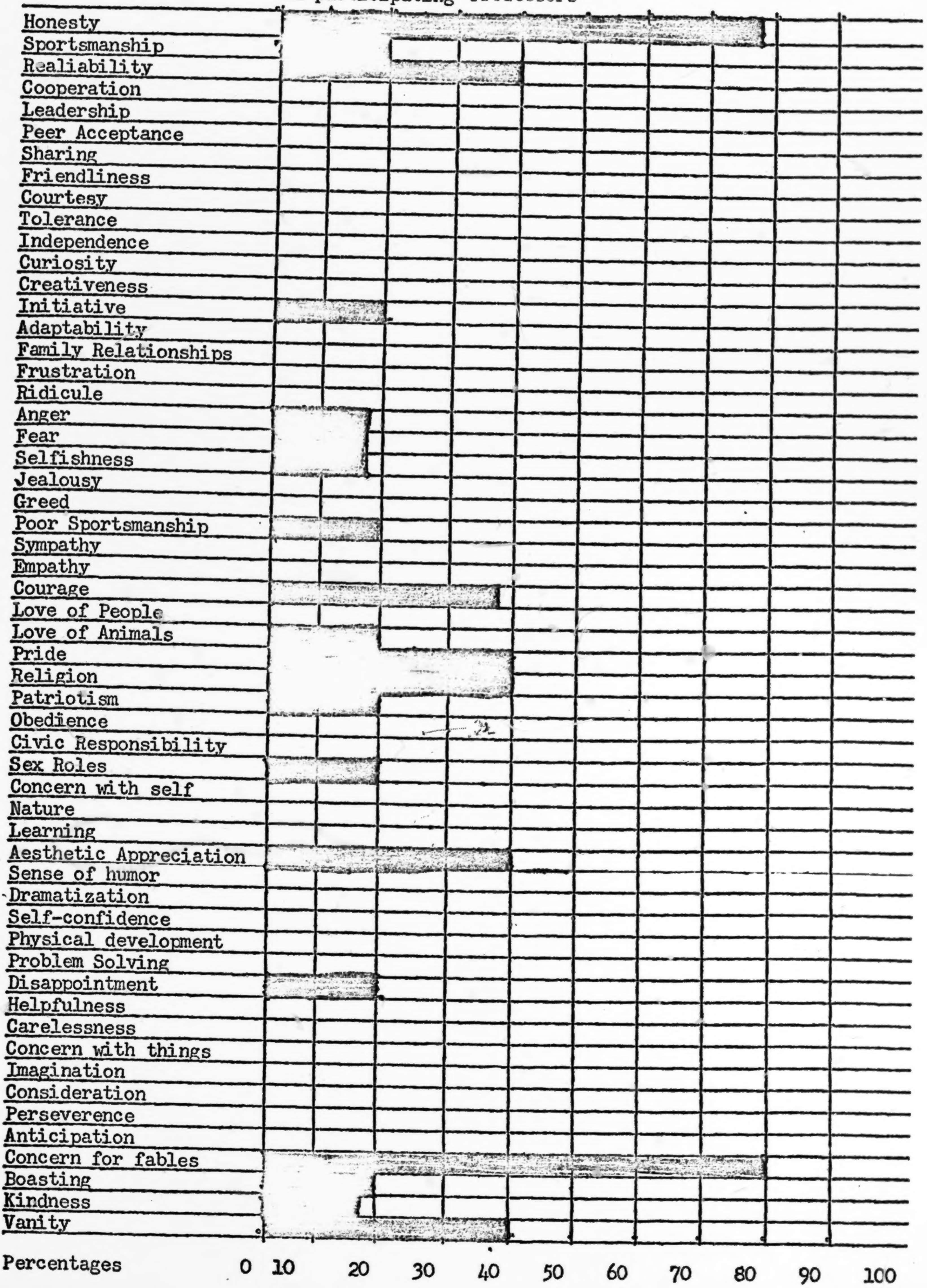


Display showing relative degree by percentages of values reflected in philosophical category - ~~PERENNIALISM~~ - by all participating Professors EXISTENTIALISM

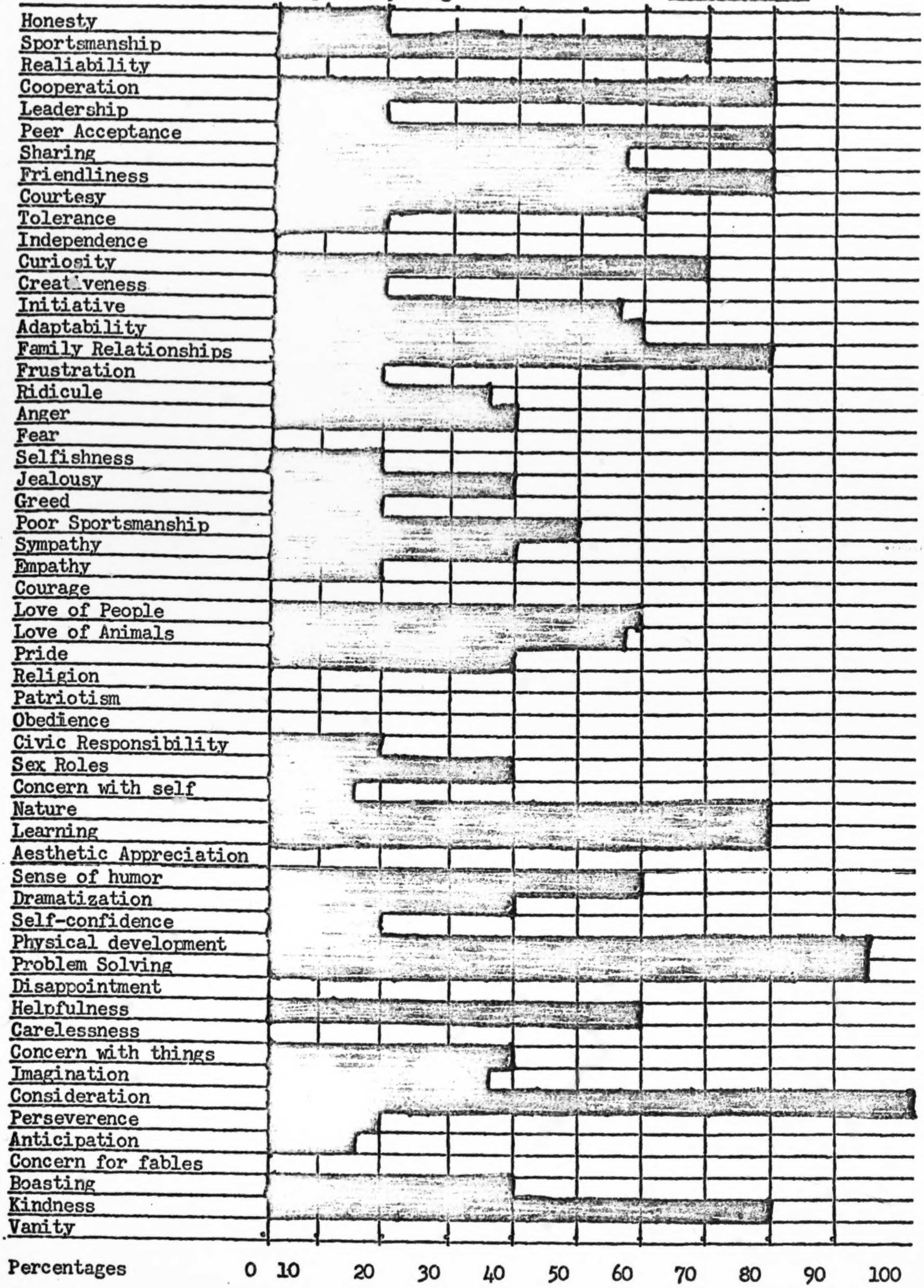


ITEMS

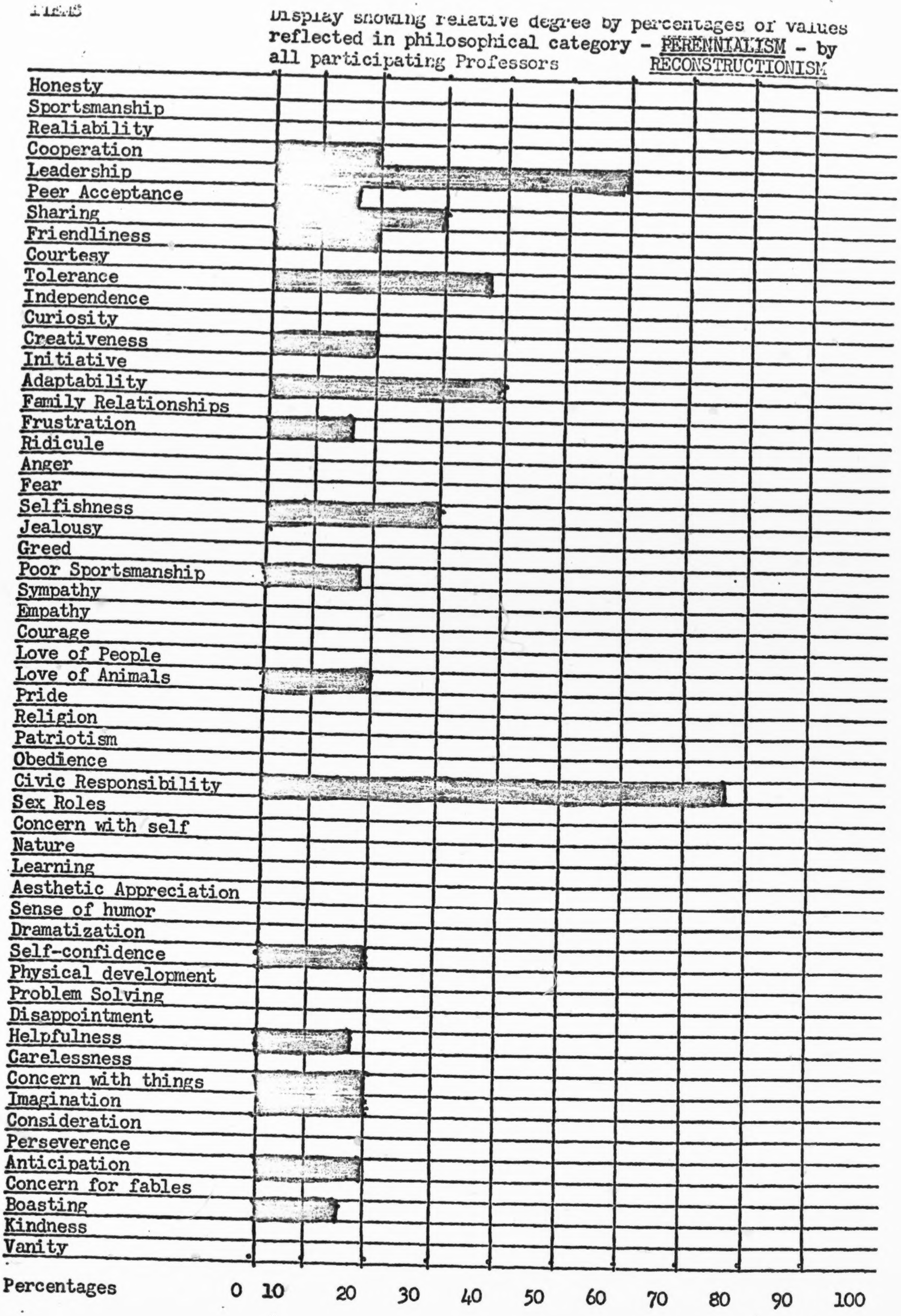
Display showing relative degree by percentages of values reflected in philosophical category - PERENNIALISM - by all participating Professors



Display showing relative degree by percentages of values reflected in philosophical category - ~~PERENNIALISM~~ PROGRESSIVISM - by all participating Professors



Display showing relative degree by percentages of values reflected in philosophical category - PERENNIALISM - by all participating Professors
RECONSTRUCTIONISM



APPENDIX E

Letter Identification of Professors

Professor A: Bertram Bandman

Professor B: Emery Bliesmer

Professor C: Hal G. Lewis

Professor D: Nelson Wells

Professor E: Thelma W. Wenger

APPENDIX F

Letters of Permission to Reprint Previously Published Material

UNIVERSITY OF VIRGINIA
The Curry Memorial School of Education
CHARLOTTESVILLE, VIRGINIA

Feb. 9, 1967

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John Wiley & Sons, Inc.
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Date 3/13/67

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Dear Sirs:

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I am enclosing a sheet which presentstthe material I would like to use. I would like to hand this information out to students, and incorporate it in the project itself.

Sincerely yours,

Howard Ozmon

Howard Ozmon
Asst. Professor of
Education

HO/ck

P.S. I would like to point out also that I am using Professor Kneller's book as a textbook in my course at the present time, and have been for several semesters.

THE UNIVERSITY OF CHICAGO PRESS
5750 ELLIS AVENUE · CHICAGO · ILLINOIS 60637

March 21, 1967

Mr. Howard A. Ozmon, Jr.
School of Education
University of Virginia
Peabody Hall
Charlottesville, Virginia 22903

Dear Mr. Ozmon:

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THE ELEMENTARY SCHOOL JOURNAL "If philosophers Served on Textbook Committees"
Volume 66, No. 4, January 1966, pp. 182-188.

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